

# TOC H JOURNAL

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## AN AUSTRALIAN TE DEUM

*Last month Pryor Grant, Padre of New York—this month Horace Crotty, Dean of Newcastle, New South Wales. Both coming from a distance to the birthplace of Toc H, find inspiration there; both urge upon us the same thing—clearer thinking as to the ultimate goal of Toc H and the ways of reaching it.—Ed.*

On board R.M.S. *Comorin*, off Algiers.

BARKIS, dear man, left me a parting injunction on the day before we left London. We were gathered, some of us, at that last pow-wow at the Howard Hotel, and B. B. broke it to me that he wanted a word for the JOURNAL on the tour just ended. Some articles are hard to write, but this is not one of them. It has all been wonderful, from the first glimpse of the Lamp the day I landed—I went straight from Victoria to stand before it—and the first service at All Hallows the next evening, to the last glimpse of the English Greathearts at St. Pancras. And in those crowded weeks from November 26 to February 25, spent mostly in travelling up and down England, a couple of rushed visits to Europe, and occasional spells in London, we gathered up an experience that will remain with us as an unforgettable joy to warm our hearts as we build bravely, I hope, and with difficulty betimes, in that young Commonwealth where bigger men than we have planted the Lamp. First and foremost has been the joy of England itself. There is a song of England that only we can sing:—

So fair it is, and rare it is,  
So calm and sweet and sunny,  
So full of hidden honey.

It may seem strange that England can mean that to men who have lived their lives 13,100 miles away "down under." But so it is. To many of us, England has been among those things which, not having seen, we loved. And to those of us who have seen her more than once in these later years, we love her every time the more. Truly, and in more ways than one, blood is thicker than water.

The next verse of my *Te Deum* must be for the men whom I have met. Tubby, of course, first of all. It was first and foremost to see that little man again that I came to England. The joke was that I saw nothing of him till the week before

I left, till in desperation we packed our bags and got away to the Continent of Europe for two days. It was the only way we got an hour or two together. But when we got it, we had it in the Salient, down the Menin Road, around the grave of Gilbert Talbot, and on the track from Ypres to Pop. With us went Price, of Calcutta. Those two days were perhaps the greatest joy of all. Which of us will forget the sacred brotherhood of that prayer around the grave just off the Menin Road? From the four corners of the earth there came the answering dedication which is the deep heart of Toc H. And then "The Chief" (Lord Forster), who came more than once to London to shake us by the hand—thank you for him. He has lit more lamps in Australian hearts than ever he will know. And Peter and his merry men at Queen Anne's Gate. They were names to us before we came, but we know them now and it has been good to know them—Barkis and Grantibus (who kept atrocious hours betimes with us and went home one night, at all events, God bless them, with the milk), and Calkin, and Musters, and Harry Ellison, fresh from South Africa, bringing his sheaves with him. And what of Prideaux and his long-suffering missus who fed us in droves when we descended on him hungry as wolves from the H.Q. meetings? Good, too, to see Pat again ("Will someone say a prayer for this poor liar?") reminding us of good days together; so, too, Geof. Tetley, to whom so many thanks for all Australia owes him. And Pennell, of Southampton, great-hearted chap, and cheerful withal; and Greeno at "Bleak House," Manchester; Jack Clark and "Appy" and "the Gen." in London, and much else and many more. Last, but not least, the Patron—a great man, that little Prince of yours—and ours, indeed. But we knew him before we came.

Much else stands out in my memory as we steam away and lengthen out the miles between us and you, our kindred in Toc H—the great Birthday Festival, the scene in the Cathedral and the full-throated chorus of the Workers' Hymn, the Masque (a triumph) and the lighting of the Lamps, that great moment specially when Pryor Grant knelt before the Prince and took forth the Toc H Lamp in the name of his own great country. It was hard to look at that and glimpse its meaning and its hope, without a gulp. The services in the great cathedrals all over England where one preached, the Marks and Branches, and the Groups that gain hard ground by inches. We visited nearly fifty of them in all. Outstanding among them perhaps the welcome of Nottingham, where I was born, and the last great-hearted welcome to Newcastle, Australia, from our Mother City on the Tyne. I take back from them to Toc H, Newcastle, a gift which will be brought forth and placed upon the table every time our Lamp at Newcastle is lit.

Barkis asks me to tell you what I think of Toc H in the Motherland. That is what I think of it—what I have set down here and my gratitude for that. Your personal inspiration and the really great things you have to give. You can't "organise" for nuts; you just poke about and blunder (I wonder is it blundering?) through. And you will go on thus. It is your gloriously illogical method.



They shall blindly blunder higher  
To a wider, greater Kingdom, and a deeper, nobler good.

But you will get through. We are under no delusion about that. And for the really big things—for the “imponderables,” the things that can’t be weighed, it is to you that we shall come. We are perfectly humble and thoroughly discerning on that point. Behind what would seem sometimes in England to be something almost akin to a contempt for method, there lies what is on the whole a healthy fear. It is the dread of that subtle spiritual declension that hides itself behind a merely perspiring or desultory activity. So often, in religious efforts, we court, as Mrs. Hermann puts it, “the failure that we most should fear.” We choose the kingship of religious influence, and leave the ministry of faithful sacrifice alone. And yet there is a real path to power in spiritual service, and we must seek it, for Christ gives no crown to mediocrity—and there is no need for us to crown it either. Cosmos, and not chaos, is God’s method and God’s plan. And, on the whole, we shall not necessarily be in tune with the infinite, because we are out of tune with the definite. Only let us remember that always the instrument of power God places in our hands is not kingship but priesthood, not “influence” but sacrifice, and a little clear planning and a good deal more clear thinking—not least as to our Christian basis and what it does and does not imply—will do Toc H no harm. A sometimes useful preliminary in getting to your destination is a reasonably clear notion of where you want to go.

I think you need interpreters. Tubby and his tiny band can’t do it all. The man-power in your groups and branches is magnificent, full of promise and potency of real life. But they need the men that will be the voices to their dumb splendid faith, the lamps unto their feet and the light unto their paths. God will raise them up. In the long run you will find some of them, and many of them in the great Public Schools and in the Universities of England. I should like to see a relentless onslaught there.

Finally, let us hear the conclusion of the whole matter. “I sought for a man among them that should make up the hedge and stand before me, in the gap.” What we have lost in this generation, through that great flux of Death in France and Flanders, we shall never know. Gilbert’s grave is but a dumb symbol of it all. The call of Toc H to this generation is “to fill up the gaps.” The trouble is so often, as we rise up to answer to those dedications, that we fail “to fill up the gaps,” because we forget that only a man, and all of him, can fill up such a gap. One has been told often in England in these last few weeks that Toc H “is more than jobs”—and so it is. But it isn’t less than jobs—and that is worth remembering, too. It is only “more than jobs,” because it is the whole man. No “movement” and no amount of mechanism can take the place of life. Organising cannot take the place of personality. So often in Christian movements, both time and energy are dissipated in “contacts,” real and imaginary, little pamphlets, questionnaires, and demonstrations, when the one thing needful is an act of dedication involving the whole man. The Good Shepherd, if one remembers rightly, did not argue with the sheep. Nor did He

argue with the wolf. He stood with His own body in the gap, and that, in a nutshell, is Toc H. There is nought else. Save this, perhaps : we must keep the brotherhood ; we must preserve the fellowship. Not the least trial of our faith are the paltry invitations of corporate Christian service—we get that in the Churches, and we shall get it in Toc H. They get us on the strain, and we are prone “to quit.” But it is we who, on the strain, are wrong. We must learn “the mystery of the fellowship.” A *mystery* is this fellowship—something hard to find and harder still to keep. The real unit is the fellowship, and to find and keep our place in it is the only way to realise our real selfhood in Toc H. Our Elder Brother has shown to us the way. He took to Himself as His constant and His trusted friends, twelve erring men who misunderstood Him and misrepresented Him, and delayed His work at every turn. And when He went away He left the treasure of His sacred heart within their weak and erring hands. He took, and, in Toc H, He still takes to-day, the weak and marred men and commits to them—to us—His divine concerns. He asks them to be to Him a mouth. And He works in and through and with them, as their Lord and God.

*“God is the Lord who hath shown us Light. . .”*

*“Thou art God, and I will praise Thee : Thou art my God, and I will thank Thee.”*

HORACE CROTTY.

## THE FAMILY OF TOC H

*We pay ourselves the honour and the Editor of The Link the compliment of re-printing, without permission, the leading article from his January number—noting (with gratitude) that he has often done this Journal a like service. Volume II. of the organ of Toc H Australia opens with a first-rate number, and this article by “Chook” Henderson appears on the front page.—ED.*

A LARGE and turbulent family is still the best possible upbringing that a lusty child can have. His sprouting faults and virtues are exposed to the no uncertain approval or disapproval of his brethren. His head is smacked when he is “uppish,” and patted when he is “down.” He knows that the rough criticism and encouragement are the outward and visible signs of deep confidence and affection. When he is called upon to contend with the cold, hard, outside world, or the boy next door, he goes forth heartened by the support of his clan. When he wants them they are there, whether to pick him up after a failure, or to reduce the swelling of his head after success. Ready, candid, straightforward advice and criticism, not always palatable ; utterly dependable support and comfort when it is wanted—these make a little sanctuary and fortress in the midst of life, for which everyone who possesses the right kind of family is immensely the stronger. Every healthy family is, within reasonable limits, a mutual admiration society. The success of one member is the success of all. The failure or disgrace of one is the failure and the shame of all. The family has its tone and discipline. It rejoices with each of its members, it pays for each when he makes a mistake,



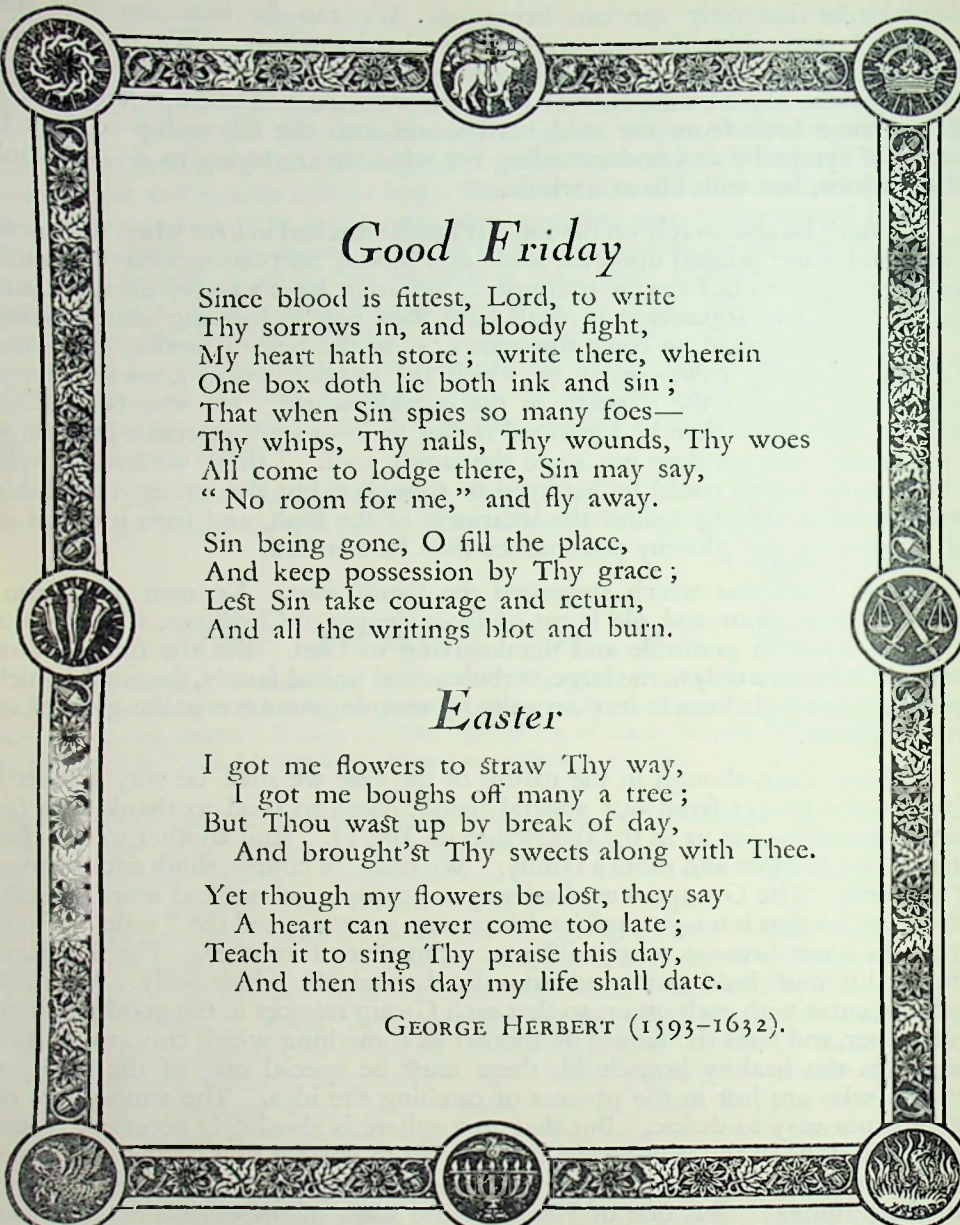
Toc H must set before itself an ideal of family life. There are certain splendid gifts that only age can bring us. We can be keen on jobs from "scratch," alert, adventurous, courageous, hard-working. We can set ourselves out to know each other, and become good comrades. But not all at once can we get the joy of Toc H. That comes with tried affection. We must be able to come back from the cold, hard world into the fellowship of Toc H, assured of sympathy and understanding for what we are trying to do—not only with our jobs, but with life as a whole.

We must be able to rely on having our heads smacked in love when they need it, and cold water poured upon the loose and shoddy outpourings that often mix themselves up with our sincere moments. We must have a family discipline and a family tone, and arguments at meals have their part in forming and enforcing it. And if there must be rows sometimes, as in the best of families there are, let them be family rows—rows of which the outside world knows nothing, because they are not the concern of the outside world. He who betrays his family to strangers is thereby a spiritual traitor to it—a traitor because he belongs to the family, and yet does not share the family soul. I think we have not yet had any rows which could be betrayed to strangers, but the writer is tired this evening, and is writing against the weariness of the flesh, and feels it is just as well to look on any gloomy possibilities than he can find.

It was Christmas which suggested the family idea. No man or woman, however lonely, poor and old is cut off from the joy of Christmas, who can still lift up his heart in gratitude and thanksgiving to God. But the full glory of Christmas is known only to the large, turbulent and united family, the family which expresses its own gladness in its own unity by warming strangers in the glow of its own happiness.

At New Year, though in the nature of the case we shall be very scattered, let us spare a prayer from our general thankfulness to God to thank Him for what He has done for us in the fellowship of Toc H. And another to ask Him to make Toc H more and more a family. We must, of course, think and organise for that end. The Groups must find ways of enjoying closer and more constant intercourse, so that inter-group friendships may grow up, and the "tone" of one Group does not become subtly different from that of another. The discipline of family life must hold easily and naturally through the whole body. We must laugh and curse with each other, so that each Group rejoices in the good job done by the other, and feels the failure of another as something which concerns it, too. And, as in the healthy household, there must be special care of the younger brethren, who are just in the process of catching the idea. The atmosphere of Toc H is not easy to define. But that atmosphere is absolutely necessary to the work being done in the way we feel that it is all-important that it should be done. "Frills" on the one hand, casualness on the other—may the Lord preserve us from these things! But one of His favourite ways of preserving people from uppishness or discouragement, priggishness or slackness, is the hearty, confident, affectionate discipline of family life.

K. T. H.



## *Good Friday*

Since blood is fittest, Lord, to write  
Thy sorrows in, and bloody fight,  
My heart hath store ; write there, wherein  
One box doth lie both ink and sin ;  
That when Sin spies so many foes—  
Thy whips, Thy nails, Thy wounds, Thy woes  
All come to lodge there, Sin may say,  
“ No room for me,” and fly away.

Sin being gone, O fill the place,  
And keep possession by Thy grace ;  
Lest Sin take courage and return,  
And all the writings blot and burn.

## *Easter*

I got me flowers to straw Thy way,  
I got me boughs off many a tree ;  
But Thou wast up by break of day,  
And brought'st Thy sweets along with Thee.

Yet though my flowers be lost, they say  
A heart can never come too late ;  
Teach it to sing Thy praise this day,  
And then this day my life shall date.

GEORGE HERBERT (1593-1632).



# GEORGE DEWDNEY AND ARCHIE FORREST

## *A Thumbnail Sketch*

FROM the corner of a cupboard in the Porch Room has emerged to-night a bundle of papers that had no right to be there. They are, on the other hand, precious to a little group of men now middle-aged, and to the wife of one of them: perhaps there are ten of us in all still surviving, who would handle them with familiarity, and yet with reverence. So before I embark on a night of discursive wrestling with the Australian mail, it is perhaps well that I should allow the reappearance of this little roll of typed papers to act as a slow fuse to a memory ripened by ten years of testing since first George Dewdney found Talbot House in Poperinghe.

Any history of the war will give you adequate accounts of the use of gas, yet I doubt whether any discussion of the merely historical kind could summon to the minds of another generation the true picture of its incidence upon the souls of men. There was a muttered menace of its advent early in 1915, to which small heed was paid—for was it not forbidden by every code prescribed at Geneva and at The Hague? True, many shells had elements of poison in their bursting, but their main function remained explosive in their force, rather than corrosive in their fumes. On the eve of St. George's Day, 1915, on the ground near St. Julien, all this was for ever altered. From that moment onwards the war assumed a new and even ghastlier phase, and the torture of suffocation was added to its already sufficient horrors.

I was not yet hatched as a chaplain by then, but from the survivors of the first gas day I have heard more than enough to sear the event into my mind and memory for ever. There was something so utterly demoniac in the poisoning of the very air which all men must needs breathe, that I do not think the conscience of civilised peoples since Christianity began has ever reached a lower ebb than when the first gas cloud was emitted. The wretched Turcos, upon whom it principally fell, troops brave enough in the face of tangible danger, broke and fled gasping all down the road to Vlamertinghe, shrieking that the devil was indeed behind them. Off that narrow, poplar lined avenue on the left, soon after Vlamertinghe is passed, there leads an unpaved road towards Ouderdom; along either side of this a few hours later lay more than eight hundred men, with foam upon their lips, clutching at their throats, their faces inhuman in colour; a month later when I reached the great hospital on the cliffs of Le Treport, a few of them still lived, but none of them could speak. Those who had launched this fiend's work under the orders of their superior officers, and behind them of a higher command, did not realise at the time how deadly the result had been; their ignorance and lack of initiative lost them the day which they had so foully won. All the world knows how at this stage certain Canadian battalions, inadequate in numbers even to sustain a defensive position, apart from its saturation in a clinging cloud of gas, went forward

without supports to the inevitable doom of an amazing counter-attack. It is, I believe, no less true, that a few hours before, the headlong flight of the Turcos had been stayed at the Vlamertinghe cross-roads by a single English staff officer, who reined his horse across the road to hold the fugitives from spreading the panic which their flight would inevitably have brought to Poperinghe. So gas became an instrument of war for the next three years. When saints or mountaineers—they are the same people in principle—behold a white cloud close to them, their minds are opened to God's glory; but for a soldier, a low lying cloud spells the catching of his breath instinctively.

We mobilised our chemists to retaliate—what other thing could we do?—and by the end the laboratories at Cambridge and elsewhere had the upper hand of their counterparts at Bonn and Heidelberg. Learned professors of the greatest humanity in their private life put into our hands weapons of torture compared with which the rack and the stake were innocent; and they who first launched the gas perished in thousands by it.

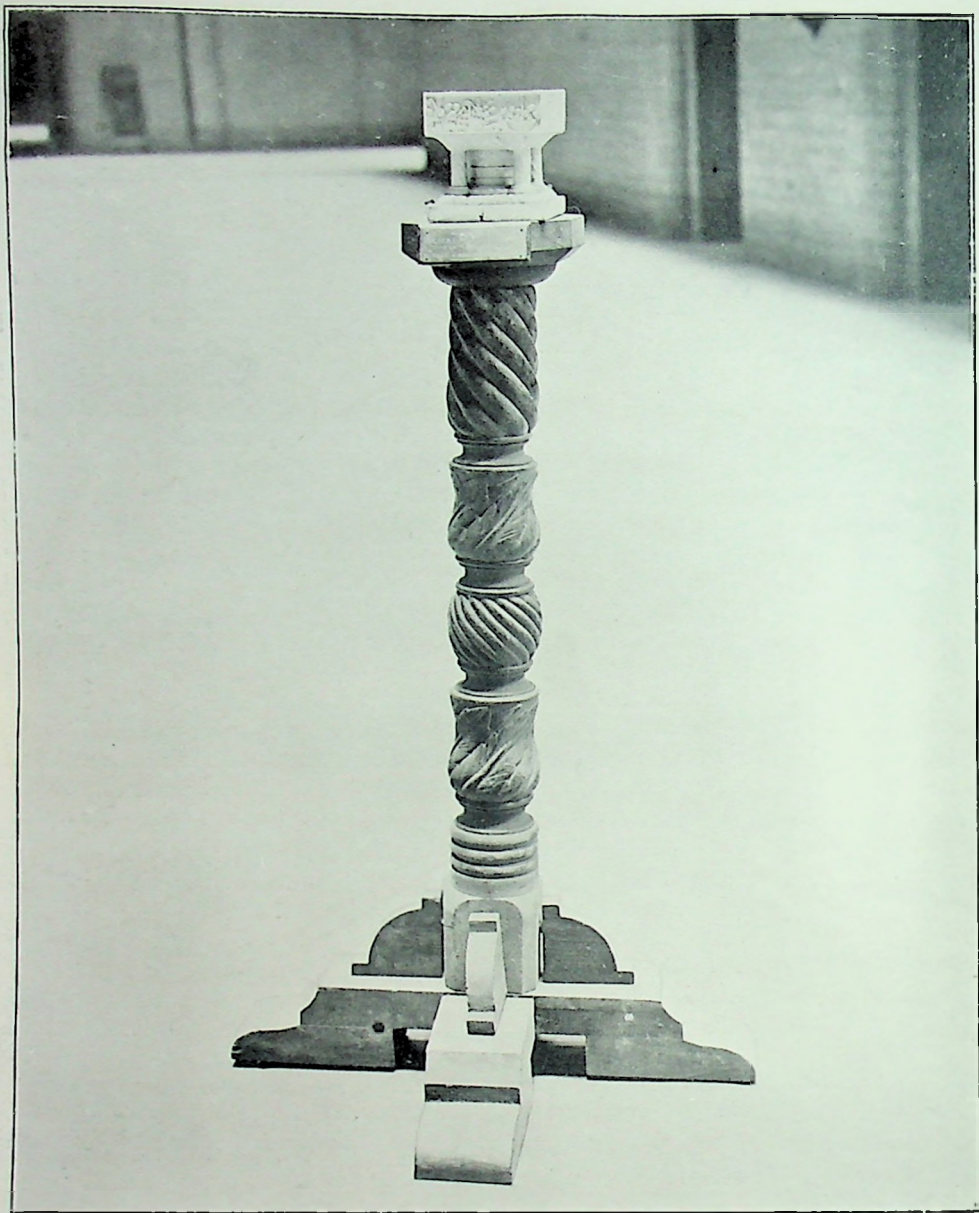
The first need, however, once the deadly potion had been distilled, was to find men to carry it into position and operate its diffusion, a delicate task indeed. To this end, with characteristic thoroughness and complete disregard of the human resources requisite, the younger chemists of the country were enlisted in a series of special formations of the Royal Engineers called "Gas Companies," and numbered by the letters of the alphabet. One of these companies, each 250 strong and divided into sections, found its way to Poperinghe in 1916. The company in question was "P," and from first to last during its two tours of duty in the salient of Ypres, it gave to Talbot House more sons and Elder Brethren, and among its survivors more builders of Toc H, than any other unit whatsoever. Of these survivors I can hardly speak with freedom; but at Nottingham, Stockport, Brighton, Folkestone, Mark II, Bromley, and as far away as Bangkok, their work and their faith stands firm.

I do not know whether in this little roll of papers, the fragments of a now lost diary, kept by George Dewdney's neat pencil and true tranquillity of conscience through those years of war, there occurs any entry regarding his first discovery of Talbot House and its Upper Room. Looking back, I know no more than that it seemed from the first moment when he found it, as if he had been there from the beginning; he fitted in completely like some lovely piece of furniture long needed and now occupying, to the great happiness of all, the place for which it was inevitably destined by the hand of its maker. Others who came with him were storm tossed and impetuous in their joys and sorrows; he carried with him peace in the midst of war, and knew neither failure nor fear. He moved among them quietly in all the humanity of true comradeship, in all the height of pure example. He was himself an instructed and intelligent Christian, conscious of many difficulties but unmoved by them to doubt. He and his closest friend, a Scotsman who still lives in this world, brought with them often others of all shades of conviction or of none at all; some went out again unchanged, but others, notably a tall Lancashire lance-corporal named Archie Forrest, found in Talbot House the true birthplace of their souls.









"THE TINY FONT" FROM THE UPPER ROOM AT POPERINGHE.

*With this, a china model of the black stone font of Winchester Cathedral, Tubby himself was baptised in Australia in 1885. In Talbot House it stood on the pedestal shown, made out of a Belgian bed-post and given in memory of 2nd Lieut G. W. Morris. The photograph was taken in 1919 in Knutsford Prison—then the Service Ordination Test School. Font and pedestal now belong to the Chapel of Mark I.*



Archie stands alone in my experience—no easy thing to do. His time with Talbot House was possibly six weeks of more or less daily visiting, while the company, who were working from Poperinghe, went up by night to carry its terrible gas cylinders into position beyond our front line. By 1918 it had been discovered that far simpler and less costly ways could be employed; light tracks or trains were run right out into no man's land and trucks full of "Rogers," as the gas cylinders were called, could thus be let off together by means of an electric fuse cable attachment. But in the summer of 1917 these facilities were not available, and men staggered for miles under the load of a great cylinder full of the deadliest poison, with themselves and their burden exposed to every burst of shelling or machine gun fire. The actual casualties of "P" Special Company during the six weeks of July and the early part of August, 1917, in the neighbourhood of Forward Cottage where they were working, amounted to one hundred and fifty men, out of the carrying parties only one hundred strong and continually reinforced; of one section, if I remember right, every man except one pioneer was a B.Sc.

After a few testing visits to Talbot House, Archie Forrest had summed up Christianity and found it greatly to his liking; after a week he had presented himself for baptism; a month later he was confirmed and made his first communion; the week following he was killed a little past midnight at St. Jean on his way back to safety. That was all. Yet as any surviving member of the company would tell you, his life during that six weeks irradiated the whole horizon of his friends, and they were many and various: pioneers, sappers, and even sergeants of other sections, spoke of him with something akin to envy; even among the officers, by no means so accessible, one or two found themselves to their private astonishment following in the direction in which his whole life led. After his death nothing would content the company but that some gift from them in his memory should stand for ever in the Upper Room which he had taught so many of them to frequent. A curious chair with a back contrived in such a way as to act upon emergency as a table was their gift to the Chapel on his behalf. It was to serve sometimes as a Credence Table, and at Confirmations as a Bishop's Chair, and it stands to-day in the old chapel at Mark I House close to the tiny font with which he was baptised; two inscription plates are on it made by two sections of the company, each bearing an amateur inscription; the first is beaten from a shell case, and the other of thin silver, I know not whence.

But Archie came from Blackburn, where no doubt there are others like him in the raw material, lean, quick and curly haired, with an element of fierceness in doing what they do with all their might. His sister is there to-day, and some years ago I met her at a meeting of six or seven which she had planned, and out of which the present Branch has grown to maintain by many works of everyday service their Lamp which bears his name. There is, moreover, on the top floor of Mark I House in Queen's Gate Gardens an Archie Forrest Room presented by a family who were wholly spared from the more direct losses and tragedies of the war; and to this, year by year, when the day of his birth into

the new life comes round, the Mark I Lamp is carried by the hostellers, family prayers there said, and the Lamp left lit until Archie Forrest's successor wakes in the morning and extinguishes it. Nothing is more unlikely, had he lived, than that his name would have been known to a group of men mainly students and in business, and most in this House from the great public schools; but in Toc H death has a power of union which life in this world lacks, and those who might have found his ways uncouth and his Lancashire tongue harsh to their taste regard him as they come and go as an Elder Brother indeed; and yet he grows not old, for time which halts with none of us here is powerless to change him and no lines of disappointment and disillusionment are on his face, nor is his hair tinged with grey.

His friend, George Dewdney, who brought him into something more than he suspected possible, survived those four long years and came safe home. Though the constant handling of the poison gas had somewhat affected his system, he claimed no recompense from the State, but set to work at once to re-build his career. In August, 1919, however, his lungs, already invaded, gave way with startling suddenness. I had not, I think, seen him since the war, and indeed did not then catch sight of him. He, also, had a sister, and they came together one summer night at Portsmouth to the church which I had left early in 1915, and to which that night I returned for a few hours. His sister told me afterwards that they had seen me when the service was over from the opposite side of the road; she had suggested to him that they should cross and come to me, but he decided against it on the grounds that in my old parish I had best be left to speak with others, friends of yet earlier days. Thus it came to pass that I did not again see him before his death a few weeks later, and only his little Memorial Room at Mark II House whence you may look, so wonderfully for London, between the trees and across the river, was the visible link with a friend so suddenly withdrawn from sight.

A year passed and there came to that House, quite unexpectedly, and as it were by chance, the Scottish member of his section, who had completed his degree course at Edinburgh, and was now beginning his career in London. At the time it so happened that the little room was vacant, and the Warden took him to it, unknowing what he did. We hear often enough of vicious circles, but here was the perfect round, a dove-tailed series of coincidences too strong to be of merely human workmanship. The stranger from Scotland, now living in his friend's room, became a leader in Mark II and Warden in his turn; to-day he is a married man, and his wife, George Dewdney's sister.

These, then, are the memories which spring to my mind from the little roll of papers lurking in the wrong locker. The wisest man in the world, the most cunning craftsman in the organisation of societies and movements, could not create Toc H: it is a family, above, below, most closely knit by God; and the threads of its interaction, while frail and faulty in themselves, are thus woven into a texture not unworthy to have been the very handkerchief of St. Veronica.

TUBBY.



# RATIONS FOR RATIONALISTS

## III.—*The Argument from Experience*

LET us turn now to more constructive methods. Assume that Jesus of Nazareth never existed, and that the Centre of Christian devotion is the construction of the Christian consciousness. You are still left with an unanswerable question. Christianity may account for Christ—but how do you account for Christianity? If the portrait given us in the Gospels is an imaginative fiction, it is a very remarkable achievement; and it presupposes that there is behind it a mind (or a group of minds) so much greater than the Jesus falsely believed to be historical as to have been able to create him. If anyone wants a real, full-blooded “miracle” with which to dazzle his imagination, let me make him a present of this one. But rationalists will surely not say thank you for it. And it violates all accepted critical canons; it builds its hypothesis on pure assumption and one quite incredible at that; it argues from the unknown to the known; it supports the world on a tortoise that is not there, and it defies elementary commonsense. It is, in fact, the *reductio ad absurdum* of this, and all similar lines of reasoning, that they drive us back on so desperate an hypothesis. It may safely be said that no attempts to account for the origins of the Christian Society deserve any serious consideration which make the Lord Himself unimportant, or make Him other than Central in the story.

Christianity is a historical religion and challenges the verdict of historians. “It was not done (as St. Paul said) in a corner.” The facts on which the Christian faith is built occurred “in the reign of Tiberius Cæsar, Pontius Pilate being procurator of Judæa, Herod Antipas being Tetrarch of Galilee . . . and Annas and Caiaphas being high-priests” (Luke iii, 1). But it is not tied to the facts from which it started. It is not merely a fragrant memory nor a matter of antiquarian interest; it is a *present* experience and possession. Its claim, in the last resort, is pragmatic. It is the experience of men and women, the world over during twenty centuries, who have known—not a set of beautiful ideas “secure in the higher nature of man” (in 1914–1918 for instance!), but a transforming power and personal presence changing and re-making their own lives.

That which we call “Christianity”—and especially in its Western forms—has been at least in part the resultant of long and complex historical forces. The need to establish itself inside history has meant that the Spirit which Christianity is has had to express itself in various forms in response to varying conditions—political, psychological, economic. And, again, when we talk about “experience” we must remember that there is no such thing as experience in the abstract; there is the experience of John and Thomas, Susan and Gwendolyne and Christopher Robin—ten thousand times ten thousand and thousands of thousands—but all, in their experience, individuals, with their own distinctive temperament and outlook. This means that what men find in Christianity, what they think of it, and how they express it, cannot, in the nature of things, be standardised. It will be as various as is mankind and take on many different forms. (This applies, as we shall see later, to the “Gospels” themselves and

the whole New Testament). But—here is the point—behind all these differences in interpretation and expression, One stands whom all can recognise, across the gulfs of space and time and language, colour, circumstance and creed, One whose tones we all know when we hear them, whose spirit we all acclaim when we see it in action, whose lineaments we all of us discern as they mould themselves on the temper and the character of any among the least of His brethren. Behind the many is ever the One ; and we all—in the first century or the twentieth, at Charing Cross or in the heart of Africa—recognise that one voice when we hear it and know that all the varying experiences are experiences of the One who is the same as well yesterday as to-day.

As the headmaster of Eton has lately written : “ Poets, philosophers, soldiers and princes, rich men and beggars, saints and sinners, have found in Him the answer to their need. No other of the world’s great men has a following which in catholicity approaches His ; no one else has made an equal appeal to the mystic and the man of affairs, to the statesman and the thinker. Oscar Wilde in Reading Gaol, St. Louis on his throne, St. Francis on the hills about Assisi ; Dante and Bernard Shaw ; Wilberforce and Thomas a Kempis, Ghandi and Gladstone—the list is endless and the variety inconceivable. At times when the light burns lowest, as in England in the eighteenth century or in Italy at the Renaissance, the cry ‘ Back to Christ ’ has never failed of a response, and Wesley or Savonarola proves once more the power of His name. To Him all roads converge, for in Him all human aspiration finds its fulfilment, and the call is ever the same, to explore the hidden riches of His personality.” \*

Thus the attempt which is often made to-day to distinguish between “ the Jesus of history ” and the “ Christ of experience ” is obviously illegitimate. True that Christian thought and imagination has, as it were, invested its Master with all that is precious and adorable, so that the personal figure of the Lord has become the focus and the sanction of all our highest aspirations. In this way Christians claim His authority for many interests and aims—Art, the League of Nations, Housing, etc.—with which a Jew of the first century, Jesus Himself, had no direct concern. In a sense then, if we know what we are saying, we may say that “ Christ ” is much more than “ Jesus.” But the impetus and the personal dynamic come, and have always come, from the Lord Himself as a power in the hearts of men and women. *And we know nothing at all about Jesus—even in the pages of the New Testament—except through those whose lives He has changed.* The only “ Jesus of history ” there is, is “ Jesus in the experience of Men.” †

What is meant by this will become clear in a moment. But we might, in passing, draw one moral from it. Youth is fond of saying nowadays “ The world owes everything to Jesus Christ, but does it owe anything to the Christian Church ? ” Well, would the world have ever heard His name except through those who have known His power—that is to say, through the Christian Church ? (I refuse to define the Church, so don’t ask me: *Ubi Christus ibi ecclesia.*) He is where men live by the faith of Him, and only through believers can we know Him.

\* *Elementary Christianity* (Longmans. 2s. 6d.), p. 75.

† The phrases are the titles of Dr. Glover’s two famous books, both published by the S.C.M.



Now, this is the real point of the New Testament—a book which is seldom read by modern Christians or read, if at all, with such devout stupidity that they are completely at the mercy of any fool who tells them it is “untrue.” I propose as promised, to spend a few articles in explaining how it came into existence and suggesting how to study it intelligently. For this month, let us first “set” our maps. And probably the first thing we should recognise, if we want to find in it all it ought to mean to us, is—that we were never meant to see it. It was not written for our information; it was written for its own contemporaries. A great deal of it consists of correspondence which was never intended for publication, and all of it is written *for believers*, who differed, no doubt, in a score of ways, but had all alike accepted the Good News, were members of the Christian Society and were making their own the Christian experience. It does not set out to put down on paper what the Twentieth Century world wants to know, nor to discuss or prove or argue about things that all believers took for granted. The reports from Branches of Toc H in this Journal do not begin by a long discussion explaining exactly what Toc H is and establishing by maps and documents that its founder formerly lived and worked in Poperinghe; all that is known to us all and assumed between us. But if the hard-worked Macaulayan New Zealander should find some imperfect files of the Journal among the ruins of St. Paul’s, they would tell him a very great deal about Toc H. He would say, “These papers were never meant for my eyes; but I understand from them what Toc H was. They show me how much the twentieth century people believed in Toc H and why they believed in it. Here, reflected in these little volumes, I see the faith which it meant to them; here is the spirit in which they lived their lives; here are the ways in which they expressed it. What was it, then, that lay behind Toc H?”

It is precisely thus with the New Testament. It is the standard of Christian faith and practice; not in the sense of an armoury of proof-texts to use as missiles in theological raids, not as a handy book of reference in which to turn up the answers for all our questions, not even as giving us complete directions for the living of the Christian life. To use it in any of these ways is misusing it. Its value lies less even in what it says than in that which it takes for granted. Undesignedly and un-self-consciously it shows us, as it were, in cross-section, what the experience of Christians was at its purest and most intense. It is not a text-book of theology, but a library of Christian experience. Its proof that Jesus was, and what He was, is indirect, and the more secure for that. It discloses the minds of those who knew Him best, and through them brings us into touch with Him. It shows us His character and spirit through the Society He called into existence—the Jesus of history through their experience of Him.

That is its permanent spiritual value. It must always be the standard and the norm for the thought and devotion of us modern Christians. There we touch the springs of Christian life. And whenever Christians have lost touch with it, then—as history shows us well enough—they have got adrift from the “real thing.” Each generation must rediscover it, and this need is not least for our generation. But it must be approached intelligently, for the New Testament is, on any showing, explosive and inflammable material.

F. R. BARRY.

## GLIMPSES OF AFRICA: I.—NIGHT IN THE FOREST

*Shut not so soon; the dull-eyed night  
Has not as yet begun  
To make a seizure on the light,  
Or to seal up the sun.*

HAD Herrick lived in Central Africa his beautiful description of the lingering twilight would seem singularly inappropriate, but his picture of the sun being overcome by the night is a very true image of the tropical sunset. All the year round between 6 and 6.30 p.m., a total variance of half an hour only, the sun slips down behind the horizon, and within half an hour complete darkness has descended—literally descended, because it seems like the letting down of a series of shutters. As the stage sun, in primitive productions, moves down the backcloth in jerks and the stage darkens likewise in jerks as batten by batten is switched off, so the darkness of the African night appears to descend; one seems to see it “sealing up” the light of day.

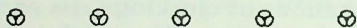
Two hours after such a sunset, camped on the banks of the Ruaha in what was then German East Africa, the British Military Claims Commission has already retired to rest. The early darkness and the fitful light of a hurricane lamp does not encourage staying up, while a strenuous day ahead has sent the Commissioner and his Staff Captain to bed even earlier than usual. The camp is pitched in a small forest clearing on the north bank of the river which, now at the height of the dry season, sluggishly makes its way to the sea, some 500 miles distant. Its width, between banks about 10 ft. high, is not more than 30 yards at the outside, its depth at the most about 4 ft. 6 in.—no obstacle at all but for the fact that cars have to be got over and that the military bridge, built two years before, has long ago been swept away by floods. For four to five months in the year the river here is ten miles in width, and the Commissioner's party has only found its way to the crossing by following for seven miles the derelict duck-board walk, built some two years before to enable the porters to carry their loads to the river proper for the feeding, with rations and ammunition, of the columns then operating on the south side. The camp to-night has been set, then, on the banks of this river—on the south side the water, on the other three sides the almost impenetrable forest belt, great forest trees towering up above thick and tangled bush, the bush itself made almost one with the branches of its mighty companions by reason of its trails of creepers stretching from branch to ground. Perhaps it were misleading to call this a camp, as it comprises but two white men, two natives, a 5-seater American touring car, a table, two camp chairs and two camp beds. Tents are bulky things to carry when every inch of space is required for petrol and, in theory, what more delightful than to sleep under the stars on a quiet, warm night? Alas, to-night the clouds have “made a seizure” on the stars and the darkness is almost impenetrable. On a somewhat



decayed, overturned pontoon the "Staff" has fixed up his camp bed, and under the white mosquito net is not only soundly asleep but shows a tendency to snore. In his own camp bed a few feet away the Commissioner envies him: an uneasy conscience or a somewhat tough guinea-fowl for supper has driven sleep away; also, let it be confessed he is none too happy about the camp. The fire has gone out, and it is a first principle that in camping in the wilds a regular bonfire be kept up all night to warn the denizens of the forest that here are dangerous humans from whom they had best keep their distance. Moreover, here is a pleasant opening to the river, and the numerous narrow tracks through the bush mark this as a favourite drinking place for these same beasts. The African night, save on the plains, is not so wonderfully silent as is popularly supposed. Indeed, in the forest and in swampy land it is often much worse than trying to sleep on an island in Piccadilly Circus at 11 p.m. The hyrax or tree coney starts community singing punctually at 9 p.m. every evening; the din is deafening and continues until about 11 p.m., when suddenly, on a signal from their leader, they simultaneously "close down" with a contrasting silence that almost hurts. By the swamps thousands of frogs vie with one another in making the most lifelike imitations of creaking carts and the emptying of narrow-necked bottles, while in the long grass the grasshopper below and the singing beetle above keep up a continual shrill scream that is apt to send a fever-stricken patient almost mad. Here, however, in the clearings, there is comparative silence, broken sufficiently often to keep one continually listening for, and trying to locate, sounds. There is the patter, patter of some sort of seed, from the great tree whose branches stretch above, falling on top of the mosquito net. An elderly monkey will suddenly wake up and break into violent language at some neighbour who in his sleep has leant up too heavily against him. A bustard, heron, or another of the larger birds, decides that it can find a better roosting place, and flaps overhead with a noise like the propeller of a steamer lazily flapping herself, cargoless, into port. But what really disturbs the somewhat timid Commissioner is the cracking of branches, that sudden unexpected sound which at once suggests the thought of panthers, leopards, rhinoceri and even lions—a comfortless thought when lying in complete darkness, separated only from untamed nature by a piece of cotton net.

A glance at the phosphorescent dial of his watch shows him that it is 11 o'clock. This is foolish, and a really determined effort must be made to sleep. "Good Lord, what's that?" He sits up suddenly; yes—there's no mistaking that sound; the high moan coming down the scale and ending in a mixture of a cough and a grunt is only made by one beast, and that the king of them all! The most awe-inspiring of sounds, with a peculiar penetrating quality which seems to hit one right in the stomach, a sort of soundless sound like that made by the biggest of organ pipes, a throbbing in the air rather than a sound. A resounding crack and smash in the bush about 20 feet away—"The damned brute is right on top of us! Where the deuce have those two boys got to?" (Subsequent enquiries showed that they were already across the river and well up a tree.) "There he is calling again—no, he must be about a mile away." (Sound travels

far in the night, and if he had caused that crack in the bush his call to his pals would have blown us out of bed.) Thus the unhappy listener consoles himself. But this consolation is short-lived. The lion lifts up his voice again from the north and is answered from the south from a much nearer quarter. The two are obviously going to meet at the river, apparently for a little midnight mixed bathing. "Hudson, Hudson!" (this in a hoarse whisper to his "Staff," still wrapt in innocent slumber). "Confound the fellow, why can't he wake!" A third challenge in the night from a different direction altogether decides him, and he plunges out of bed. His companion is rudely awakened and the situation explained; a hurried confab takes place. To the average European the forest tree, with its first branches 15 to 20 feet up a smooth and immense trunk, is clearly unclimbable; the fire is beyond redemption, even if fresh wood were immediately handy; one hurricane lamp, while revealing the quarry to the hunter, is hardly much protection; and accordingly it is decided that the best course is to sit tight on the bed of the "Staff," which holds a rather more commanding position by reason of its perch on the pontoon, and, each with a loaded rifle, to keep silent and await events.



That vigil from 11 p.m. to 3 a.m. is never likely to be forgotten by either of the campers. From the river bed, only 30 feet away on the left, sounded splashing and snarlings as of a company of giant kittens at play; ominous silences and cracking of twigs suggested that the unwanted companions of the night were investigating conditions on the bank. On more than one occasion the watchers fancied they saw shadowy forms passing in the blackness. The mosquito nets stood out in appalling whiteness, and the only hope was that their misty ghostliness would alarm rather than attract these beasts whose courage, in the male sex at least, is not so great as tradition gives. It had been decided not to shoot save in extremity—for a wounded lion or lioness is a very different proposition from one unattacked—and the darkness made aim a matter of chance indeed. Not the least trying part of the vigil was the strain on the eyesight and continued tension of the nerves and muscles, as the two pyjama-clad figures sat straining all their senses in the dark. "There goes three weeks' work," whispered the "Staff" at one moment when a ripping sound indicated that a playful cat was investigating the tarpaulin carefully stretched over two old pontoons to make a serviceable craft to float the car over on the morrow. To their great relief, at about 3 a.m. complete silence for half an hour convinced them that the intruders had moved off to other hunting grounds. A breeze came up, and one by one the stars came out in all their tropical glory, and, regardless of other possible night walkers, the Commission retired to dreamless sleep.

The sun was high above the tree-tops before its heat woke the camp. Shouts for "Mahomed" failed, however, to produce the Commissioner's personal servant. The cooks denied all knowledge of him; they had not shared the same tree. At 9 o'clock the truant returned, clothed in nothing but a loin cloth and a broad smile, and carrying his master's rifle. Enquiries produced a voluble tale of how, having returned from the tree-top to sleep in the camp, he had awakened



at sunrise, gone down to the river to bathe, and found himself faced with a lioness seated on the opposite bank. Here was his chance to prove to his master that a coast Swaheli could be a *shikari*, and quietly appropriating his master's rifle (he had never fired a rifle in his life) he had given chase. After an hour's hunt he had got on the heels of his quarry, shut his eyes, fired and hit it—so he declared, and blood spoor supported his tale; unable to reload, he had half-heartedly followed up his prey, but finally given up the hunt and returned.

Investigation of the ground round the camp showed that at least five lions had been disporting themselves during the night; the largest had walked all round the camp within 30 feet of the beds, apparently on a cautious voyage of discovery. The tarpaulin, though rent at all the corners, was made good and a crossing effected at mid-day—a great piece of good fortune as it turned out, for on the following night some 40 to 50 elephants visited the camp, which thereafter presented the appearance more of a shell-struck war area than the sylvan glade which had sheltered the party.

R. C. G.

## Spring in Glasgow

CLEAN and fresh sweeps the breeze from out the West,  
And piles the billowy clouds on the world's rim;  
The sun sharpens the outlines that were dim,  
And comforts things with winter long oppressed.

Loud pipes the wind and lusty; colour wakes;  
The rigorous North is softened and subdued.  
The sky of Spring is here, the myriad-hued,  
And such transparencies as April makes.

Up looms a sheet of vapour black with rain;  
Against its pall the white smoke whirls about;  
With blinding veils the city is blotted out,  
And suddenly the air is cold again.

But soon the warmer promise of the Spring  
Returns; her magical light the city wears;  
And God a golden afternoon prepares,  
Soft clouds and sunlit spaces marshalling.

Enough! the jolly humours of the blood  
Are mounting, mounting, and we'll soon be gone.  
Go meet the Spring; the Spring is coming on;  
Up from the South comes the wide Spring in flood.

J. B. P.

## THE KINGDOM OF THE RIGHT—II

*Part I appeared in March. For "The Kingdom of the Wrong" see November JOURNAL, 1926.—Ed.*

SOME men are men of many friends : some, men of few friends, but those good ones : a few, most unhappy in their shyness, or incurable stand-offishness, drag out existence self-centred and intolerably lonely. Of this last variety there should not be many within our Family. To the man of few friends I would say, Increase their number. Friendship is like the flame of a lamp : innumerable other lamps can be lit therefrom. But to all that have friends at all, to the Davids and the Jonathans, as well as to those who have many intimates, I would urge this consideration : The utmost value can be obtained from Friendship, if the great differences both in outlook and in thought which must exist in these complicated times between any two men who use their minds, and who have become intimate,—if these differences, I say, are not only tolerated by each of the two minds concerned, but are applauded and buttressed. By this last word I mean, Supposing John A. and Timothy B. are friends, the first a keen Tory, the second an equally keen, old-fashioned Liberal,—and supposing these two together are in a corner of the big room on a Toc H Guest Night, the centre of a little ring of keen disputants,—then, let John be quite certain that he gives Timothy openings, and that he deals with Timothy's argument, putting the brother-touch into all that he says, of opposition, or criticism. And let the same rule *rule* should Walter C., a keen Labour man, and a friend of both, join in the fray. The uttermost ideal, of course, is to treat all political talk, with all that take part in it, in this same brother-touch fashion. But it is through practice among friends that a man learns the friendly spirit in argument which, if continued with, will presently land him amongst crowds as a leader of men. But it is not as leaders of men that I want us to consider this question of the far-reaching use of friendship-in-combination. Those who have been in one of the great Public Schools, those also who have been either at Oxford or Cambridge, will remember what an excellent effect on School or University used to be produced by little gangs of what may be called *unexpelled friends* : unexpected, that is, as regards their alliance with one another. My own school-days (Haileybury 1881.1.—1886.2) are very far away. But as regards University, to my great good fortune I came to life again, being at Trin. Coll. Camb. from Midsummer, 1917, for five more happy years. Thus I include in my memory that wonderful time, October, 1919, when Five Years came up at once, and University life blossomed again suddenly, as if that October had been, in academical-flowering-sense, July following closely on the heels of February. Then also (for the War had welded us all) men of all sorts of ages became mingled in friendship—and men of all sorts of Colleges ; linked was Trinity with Fitz-Billy, and St. John's and Emmanuel with them both. Personally, in the days and years which followed, I rejoiced exceedingly in friendship with some of the Higher Mathematicians, some of them being so high that they were out of sight and hearing of me as soon as they got on their own subject. My line was and is an ancient Eastern



Language. And I look back with enormous pleasure to the gain which came from intimate friendship with these and other specialists. Perhaps the fact that the field of my own specialisation has all through my life remained a very lonely field has resulted in my becoming exceedingly gregarious. But I am probably speaking to few specialists; the most of my hearers in all probability being hard-working business-men. But no two men, whatever their trade or profession, but, whenever they get together, and have time to get deep into any subject, they will find extensive and deep-rooted differences in their respective opinions, even on what each would consider the simplest and plainest aspect of the subject in debate. It is not in the plan of friendship to support one's arguments by shouting. But, more than this, it is in the plan of friendship *to learn to listen*. "Give and Take" is an old and good command, but of still greater importance in the growth of a friendship which is to be useful is the possession of a mind which keeps itself prepared for giving and taking. It is that word "*Prepared*" which I have been half-consciously searching for. I have found of recent years, and you will find if you try it, that amongst the things of the day for which a man's mind should prepare itself every morning, almost the chief are the claims of friends, and the enjoyment of the Giving and Taking among friends of variety which almost every day will bring. I am not sure that I have not in this word struck a note that with advantage may go deeper. Toc H in its entirety seems to me at this present juncture to be badly in need of more *Preparation*. I will not specify: but I have seen the want.

Except among the deaf and dumb, Friendship begins with talking and hearing. This is why I have stressed the points just stressed. But Friendship, as soon as it becomes healthy, passes into the stage where talking and hearing alternate with long spells of understanding silence. Letters, of course, are merely another form of talking and hearing. And letters remind me of Postcards, and Postcards remind me of the intense need of business habits amongst friends. Here again I have seen things in Toc H which make me stress this point. No friends are proper friends, no brothers are proper brothers, who do not between themselves deal strictly and justly and rightly in all the ordinary business-courtesies of life.

I may perhaps have strayed a little from my main path, but I think the sidetrack may have had its use. Those of you who have followed my line will I hope understand that I am calling for, and looking forward to, certain new combinations among Toc H men, stressing the importance of men so combining from different points of the compass—compass metaphorical as well as actual. And I have something quite definite and simple for these new circles of Friendship to engage themselves about. There is a new Title, just visible above the Toc H horizon, "*Children's Men*." Let no one say that I am grinding a private axe. There is nothing private about the Claim of All the Children. A certain heterogeneous collection of personal friends have helped in hoisting these words into view. We have taken a long time launching our Scheme, but I dare to prophesy that those who will come into it now will have plenty to do in and for it in the years that are coming. Our provisional Book-of-the-Words

was published in the November JOURNAL (p. 406). Pimlico and Mile End, our first two Localities, are ready for us to begin upon them. Personally, I shall be ready to give particulars, on the non-financial-side, to any who care to write to the full postal address as given below.\* But the purpose of this essay does not include a descent into details here.

The connection between our Scheme and "The Kingdom of the Right" is through the Children, the Children, "whose it is," as old Bengel puts it, "to be able to receive the Kingdom." As I understand him (commenting as he was on words of the Master) his meaning is, That whereas the grown man who is not yet in the Kingdom has to give up this, and to break loose from that, before he can accept, and be accepted by the Service of the King, and all that that implies, the little Child has nothing to give up, has nothing to break loose from. Stand back, you men! Make way, you teachers and rulers: let the children through!

*"Room There for the Children, Please!"*

Remember this, all ye who deem earth's meaning only strife,  
God takes the little children's hands to write the joy of life!  
With their small lives He writes it plain for older eyes to see,  
The perfect joy of living, the hope of things to be!

A little child who wanders down the gay-flowered garden walk,  
His little tongue so busy with its happy childhood's talk:  
One tiny hand in Mother's, the face upturned to kiss—  
Earth has no clearer message from the Eternal God than this.

Oh, Man grown old in troubles, send your thoughts towards the place  
Where the Angels of our Children behold the Father's face—  
There are dearer things than money, there are richer things than fame,  
There are pleasures purer, sweeter than the Sons of Earth can name.

There are things the children dream of such as wise men never guess,  
Our babies' voices sing to us of heaven's blessedness—  
Love, Joy, and Peace—against the three no law in heaven or earth,  
First of the mighty Catalogue of all the gems of worth!

Room for the little children, Man! But follow where they tread,  
And let His hand, Who blesses them, rest after on your head.

THE CHILDREN'S BEGGAR.

\* The full Postal Address is "B.M./T.C.B., London"; let those who will, guess the Monomark's meaning. T.C.B. or T.C.C.B. as the previous articles on Children's Men in these pages were signed, has caused a certain amount of embarrassment to the South London Padre (T.C.C.B.), who is young enough to be a son of "The Children's Beggar." "About the Children," said a breezy and total stranger to the Padre recently, "Remember I am right in with you"—which he wasn't, for he was holding open the door of the Padre's taxi on a wet day in Kennington Park Road, and nearly made him miss his train.—ED.



## TOC H AND THE SEA-GOING BOY

*In an article under the same heading the JOURNAL for November, 1924, announced the opening of Talbot House (more commonly known as "The Dock House") in Southampton, as a Toc H hostel for boys of the merchant service. In the February JOURNAL, 1926, New York reported that "the Padre (Pryor Grant) has been the recipient of visits from four members of the Dock House at Southampton . . . Their visits have put the whole problem of a hostel for boys in New York up to our Group . . . and we shall soon find some way of meeting the needs of so many fine boys." In the March JOURNAL, 1926, Pryor Grant told how the way had been found: "As soon as I realised what the situation among all these boys was, I wandered along the water front looking for a place to be a New York home to them. The second day of my search brought me here" ("The House That Jack Built," 560, West 24th Street, which became Toc H Mark II, U.S.A.). If it had not been for the boys from Southampton, he says, "we shouldn't have this place." In the March JOURNAL, 1927, Mark II, U.S.A., reports that the visiting sailor boys average 125 a month, while any member visiting Southampton can satisfy himself as to the value and keenness of the Dock House. In the article which follows Padre Pryor Grant urges the need for this piece of Toc H service, in which all other seaport Branches throughout the world may well take a hand.—ED.*

A FEW years ago Toc H in Southampton, under the leadership of its padre, found a job waiting to be done for boys going to sea. Just what the job was, beyond giving them a wholesome and happy place to live when they were in port, was not then seen. In reality, Toc H was putting itself in the way of a social problem of wide range and really serious proportions. It finds point in almost every town and village in the British Isles and enters into the loves and tragedies and longings of innumerable homes. It reaches back through the fascinating story of English sea power and colonisation and empire building, but it does so to reveal not alone the courage and endurance and dogged bravery of that story, but the cruelties to child life that were sobbed out in suppressed emotion when the heart and face of the same brave, enduring, courageous boy could be hid in the harsh canvas of a hammock and the violation of his body and spirit and soul could be forgotten in brief snatches of sleep. No one has written that story, so far as I know. It would not bear the telling. If the world could know the charges upon human values that commerce has made it would be shocked beyond anything that it ever knew. History recounts only the achievements of it. It does not tell the cost.

But commerce still makes an enormous draft on human values. It is built to-day on a system inherited from the past which depends on a silent sacrifice and stunting of countless personalities. It does not do this because anyone in the commercial world wants it so. It does it because those who are the victims of the sacrifice are by the very process of it made inarticulate. It will go on unless some new encircling love is thrown about the problem—a love that can think it through in constructive terms and see the injustices of it all, not in terms of restive rebellion, but in those of great opportunities already existing which are being missed.

That, Toc H is apparently being led to do. It requires the assistance of many minds and the co-operation of Toc H Groups and Branches wherever ships are

to be found. It almost certainly means the creation of a further household of Toc H—a household for the Family at sea—which will be the same as that ashore in spirit and essence, but expressing its life in different modes and manners. Possibly it will prove the most dynamic form of Toc H that has yet evolved, because it will be confined to a single industry. This will give opportunity for concentrated effort in a common cause. Each group of the household would necessarily exist under essentially the same conditions, and the cumulative effect would be different from anything that could possibly be attained ashore. Furthermore, Toc H will not be fully proved until it faces and solves, in spiritual terms and on an abiding basis, some industrial problem. Is this its opportunity?

But this is looking far ahead of the present simple intention and task of Toc H with the sea-going boy. Only the faintest beginnings have been made to put him in the way of growing up in the Family and catching its spirit of service and orientation of life. But, be it observed, that must be the purpose of any approach of Toc H to the boy or man going to sea. Otherwise Toc H would become a competitor with the organisations that are trying, in their various ways, to meet the needs of sailors. It has no intention or desire to do that, even if it were prone to criticise the way those organisations try to meet those needs.

The fact is simply that the sea furnishes a convenient solution (or, let it be strongly emphasised, supposed solution) of problems concerning boy life in Great Britain. During the past 160 years a number of training ships have been established to take boys in certain circumstances for varying periods and afterwards get them off to sea. The Poor Law authorities frequently use them for orphans and for boys of undesirable homes, or who have to be taken from their parents for one reason or other. Some ships are exclusively for delinquent boys and receive cases committed by courts. Others are for boys of good character from homes where the pressure of existence is great and opportunities for the boy's employment are few. The ages at which a boy is taken by these ships range from 8 to 15. None of them keep a boy after he is 16, except in very rare and exceptional cases. The Poor Law or court allowance automatically ceases at 16.

There is no statutory minimum age at which a boy can go to sea. As a matter of fact a boy under 18 has no recognised status under the Board of Trade rules, but there is nothing forbidding his employment at any age. American laws forbid the employment at sea of a boy under 18. Most of the ships make a special effort to get their boys into the Navy, but the physical and mental requirements for that are so high that many boys cannot qualify. In any case the drain that the military makes upon productive man power must not pass here unnoticed. The Navy asks 12 years for its first service and then, with the lure of a pension, asks 9 more. Twenty-one of the best years of a man's life, in an unproductive, personally unprogressive occupation, cut off from normal, social contacts, and all pledged when a boy is too young to know the significance of what he is doing! It is a poor reply that it is "a good life," he is "well



looked after," he "doesn't know the difference," he is "happy and satisfied." We pay for war in more ways than money and lives. We pay in creative personalities and the beauties and truths they might have laid hold on for the world's good. When we stand before the great assize we must answer for these things of our common life that we tolerate or condone.

At 15 or 16 these other boys face worse conditions than the successful Navy applicant. They go off in ones or twos or threes to merchant vessels to fight their own battle and make their own way against great odds. The training ships are institutions of the most institutional kind. England, as most of the rest of the world, hasn't learned the crime of institutions. The boys haven't even names aboard a training ship. They are numbers! They are numbers not only to the officers but to each other. They rarely know the names of their mess-mates. Everything is done in group formation, even to their prayers. As one boy described this last activity, it was: "Hats off! Kneel! Pray! Get to bed!" No wonder he hadn't said his prayers during the year since he had left his training ship. The heads of the ships are usually very able and excellent men, not always chosen for fitness for their jobs, however. Usually they are not educationists, but naval officers, strong on "discipline" and exhibiting a "smart" lot of boys. The Boards which choose them are more interested in efficient administrators than lovers and trainers of children. But the institutions exist not primarily to train lives, but to relieve a social situation and to do a "charitable" work. The boys are urged to be grateful for what they get and to take advantage of their opportunities. Such is paltry advice that no boy understands, and is usually given *ad nauseam* when the opportunities that exist are those only of settling into a rigid, spiritually desolating mould.

Meanwhile they are all just real boys, with all of a boy's keen sense of values and recognitions of sham and unreality. More important still, each is a boy all by himself! Strange that that should ever be overlooked. They are all happy, lovable, difficult boys, as the case may be. They crave attention. They literally hunger for affection. They want fun. They love the right kind of duty. They respect true discipline. They combine instinctively against mere authority and arbitrary rules, and hide themselves with perfect success from all who do not understand them or love them. They are surrounded with no beauty and live amidst no quietness. A ship is a bare thing. There is no solitude into which they can wander to make discoveries of God and nature and life all alone. They are under the immediate care, not of the Captain, but others who are paid too little to understand the meaning of vocation. Theirs are jobs—the fatal flaw of institutions the world over! There are no women to teach them the silent wonder of true womanhood. In short, there is no home. There are no normal natural social contacts. They are robbed of their birthrights, and no adequate substitutes are even perceived as necessary.

One must not think a visit to a training ship an unhappy event. It is so only when one supplies, in thought, the lacks. One finds a cordial reception from the officers, and one finds an active, outwardly happy lot of boys. Nothing can repress or discourage youth at that age. The fact is that the training ship is a

poor thing to develop personality, that it isn't even trying to. It is treating boys *en masse*, like so many identical units. It isn't equipped to do anything else. It is rather trying to make the best of a bad situation, with very limited means. Nor is it to be assumed that the boys would find in most of the homes and schools of the country what they really need. The fact is simply that, when they get to sea, they come to it with very lean years behind them, so far as the cravings of the universal human spirit are concerned.

The training ship as a successful or unsuccessful instrument for its task is a question all by itself. I cannot discuss it with sufficient authority. It ought to be considered, however, by those who have the knowledge and not be accepted with the bland confidence it now receives without real questioning. But this much is perfectly patent. There is no conceivable reason why the fact that a boy is an orphan or delinquent or poor necessarily fits him for the sea. Some more intelligent basis of vocational guidance is required, in justice both to the boy and the shipping industry.

Training-ship boys are only a small proportion of those who go to sea. The catering department on passenger ships utilise a large number as bell-boys and domestic assistants. These are subjected to the distressing system of gratuities and the menial, superficial attitudes that go with it. They are under the control of some work officer during hours of duty, but are seldom looked after so far as the social, educational and recreational needs of adolescent youth are concerned.

These facts about boys at sea reflect fundamental weaknesses in the social and educational aspects of British society. Youth is in sore need of friendliness and thoughtful planning long before they reach the age or the jobs at point. Boys cannot make wise life decisions and most parents seem equally helpless to do the essential spiritual tasks of parenthood. Hordes of boys begin life unequipped for anything definite and simply drift with the tides of labour. The integration of personality into some joyous attainment of selfhood as an essential of existence is not quite likely, of itself, to cross the ken of a boy, and the rest of the world, who might see it, seem pathetically indifferent to the task of making true values possible and likely for him.

In the face of all this, the way out is not to cut short the supplies of men for the difficulties of commercial transport. The task is to charge the industry itself with a sense of purpose and make it alive to the glorious opportunities now being grossly neglected. It is to meet the men in the industry with a challenge to think out those opportunities anew and to relate their jobs more consciously to the meaning of life in general, and to the service performed by commerce in particular. This applies equally to men at the top and at the bottom of the industry.

The present reckless, thriftless character of the sailor is the natural result of the life to which he is doomed. Going to sea before he has the remotest idea of what kind of a career life in the fore-castle must inevitably be, he learns to live in the present, and that fact alone tends to produce recklessness. Every voyage separates him from those he likes, and introduces him to a new set of beings,



tossed in a haphazard fashion in his path, and from whom in a few weeks he is destined to separate, never to see them again. Any storm is likely to be his last; every time he goes aloft he is liable to fall to his death. Deep reflection on the character of his destiny or the prospects of bettering his career can only result in suggestions of suicide or despair. He has no knowledge or sense of the industry as a whole. He rarely has an interest, even of a cultural sort, in the places he visits. The whole of his work is caught up in very little vision of purpose or achievement.

The lad in port is left to his own resources and devices, whether he be in a home or a foreign port. At the end of each voyage he is signed off and must find lodgings and companionships for himself ashore. His earnings are very small, beginning at thirty-five shillings a month, and for several years it does not reach more than four or five pounds. That must supply all his personal needs, and they are as many and as great for him as they are for others.

Toc H, in facing the problem of boys and men at sea, must see first and foremost the creative elements and opportunities in it. Else it will become just another organisation diverting minds and binding up wounds. Seamen resent most profoundly the approach that religious and social organisations make to them. They are always treated as a lot apart from the rest of the world of men. They are patronised and ministered unto, hunted down by people hurling Bibles and Prayer Books at them (most of them land in the sea!). And they hate it. Why should there be "missions" to seamen, and not to brickmasons and lawyers and plumbers and . . . and padres? Toc H must seek only to give them the opportunity to minister, to show them the way of service and its unspeakable joys and vistas. It must become a leaven in the midst of them. It must be their own. Give them Toc H to be clothed upon with the generous, splendid, lovely things that every seaman carries just beneath the surface of his life and it will be Toc H at its best. The boys of the merchant service have all the charm and fascination and appeal of youth elsewhere. Sometimes one thinks they have these things more, because they shine through a rugged endurance and a brave devotion to duties before which most of us would quail and complain.

The work of Toc H among these boys must be to give them a family welcome wherever they reach port. Most of them haven't known what family life is for so long, and they do not get it aboard ship, that it is the one thing above all others they need. It must be a family and each must have his own name and place in it. Some one must know *him*. All the empty and evil places of his life (usually they are identical) need only filling with affection and recognition. His stay must be happy and, if possible, combined with educational experiences. And the purpose and end of it is to give him a sense of service in fellowship with this old world's crowd of Big Brothers out yonder, and with the Biggest Brother of all, Who is in their midst. That is all to be translated into life—life aboard and ashore. The eyes of each are to be opened that he may see the wondrous things of the road. The walking that is done upon it must be his own—a Pilgrim indeed.

What will happen after a few years if Toc H welcomes these boys across the world and sees their needs perceivingly? In a little while the boys will be men and a few will be true ones. Every ship with a Toc H Group! What would it be like? The new boys—some of them are in our clubs and scout troops now—would have a strong arm and a stronger heart to trust in when their day for going to sea comes.

But do we all see what that involves at this present juncture? We have to work out Toc H membership and service for circumstances hitherto unknown to Toc H. It may mean some kind of Junior Toc H. We have to rise as a family everywhere to open doors of friendship and opportunity to these newest brothers of our finding. Nothing in all Toc H will make us know how world-wide a Family it is. These boys of ours can bind us all in one strong band, bringing the news of household to household in living terms of happiness and brotherly conduct.

The beloved Padre in Southampton, and his helpers, laid better foundations than they knew. But it is ours—all Toc H—to build a beautiful structure upon them. At present an architect is needed and a jolly guild of workmen.

PRYOR GRANT.

## THE FIFTH NORTHERN CONFERENCE

THE Conference, held at Mark XVIII, Newcastle-on-Tyne, on February 26-27, was attended by a large number of delegates from the Northern, Yorkshire and Lancashire Areas, all of whom were housed and fed in the Mark itself. All the cooking, cleaning, etc., was done by the Mark XVIII hostellers, and the spirit in which they set to work and the atmosphere of fellowship throughout the week-end was in itself well worth while. PETER MONIE (H.Q.) took the chair, and his presence was a tremendous help and inspiration to all; DAVID BOYLE opened the first session with the ceremony of "Light." On the Sunday morning there was a Free Church Communion in the House chapel, taken by the Rev. JOHN CAIRNS, and an Anglican celebration in St. Oswald's Mission, taken by Padre TED DAVIDSON.

### THE AGE OF MEMBERSHIP.

The first subject discussed was *Tubby's article* on "19-27" in the January JOURNAL, 1927. Padre TOM GARAWAY (Hull) said that as the majority of men who used the Old House in the war were between the ages of 19 and 27, so this must be the most effective age of membership now; these were the best years of considered consecration to service. But the most important part of Tubby's article was at the end, and dealt with the sort of men Toc H wants to get into it. As the office of Pilot is more and more adopted and filled with the right men, the quality of members joining would be more and more secured. Making a man a member on paper should be simply an outward and visible sign of what he had already shown himself in practice. PETER MONIE instanced Toc H India where the practice was to admit ex-service men first, to revive the spirit among themselves, and then to recruit from the younger generation. HARRY WHITTAM (Halifax), Padre SLATER (Newcastle) and W. DE G. MARTIN ("Martini," Gateshead) put in pleas for the younger men; Toc H must be a young man's show, with liberty for risky experiment; it must include men whose ideas were not yet set; but it must be well mixed in age—not merely a "boy's show."



## FINANCIAL PROBLEM.

1. *Headquarters and the financial problem.*—DAVID BOYLE (Central Executive) said that in a movement growing as fast as Toc H a central, co-ordinating body was essential; H.Q. existed only for the good of the movement as a whole, and must sometimes put the brake on. Members had, therefore, been asked to give to a central fund; pockets varied, but it was not the amount that individuals gave that mattered so much as the certainty and regularity of it. As Toc H grew, the expenses of H.Q. would not grow in the same proportion. PETER MONIE gave details regarding H.Q. It consisted of a suitable building in Queen Anne's Gate and of certain people working whole-time (Grantibus, Barkis and Mus) at small salaries, of others (Harry Ellison and himself) receiving no money from Toc H, and of a small staff of clerks and typists. In the same building the London Federation had two men of its own—Rex Calkin and Eastwood. As the movement grew there would be very little increase on the staff at H.Q. With regard to *Padres*, H.Q. was paying nothing out of its funds for any chaplain overseas—it was not paying for Pat and Sawbones—but the padres in England cost Toc H £2,000 a year more than the income from chaplaincy endowments. *Area Secretaries*, paid by H.Q., were not overpaid, and there were not nearly enough of them. Among other expenditure was propaganda and such special things as Tubby's world tour. For the latter a special fund was raised, but raising money for special objects meant that they got less for general funds. On the present basis they required about £12,000 a year at H.Q.; £4,000 of this was practically assured, £2,000 was provided by members—leaving an annual deficit of £6,000. Towards this the membership had been asked to put up £2,000, and the remaining £4,000 they would try to collect from other people—but their chance of getting it depended very largely on whether the members were seen to be doing their share. There were about 250 Branches and Groups at home, with perhaps 50 unable to contribute anything; it was suggested that each Branch and Group should aim at paying £10 a year. As the membership grew it would be able to shoulder a larger and larger proportion of the deficit. The work of Toc H had grown so fast recently that they must either cut down the staff and weaken the movement, or trust to the generosity of their friends for the next five or ten years. Padre TED DAVIDSON (Manchester) said that, coming from overseas, he felt that Toc H needed men who had studied it specially, to interpret it, and that these must be provided. PETER MONIE said Toc H had two types of padres—one living in a House, paid what it cost him to live there, and working in its neighbourhood, and one working in an Area, keeping in touch with Branches and Groups and strengthening the spirit of Toc H wherever it grew. The area secretaries' job was speeding Toc H and strengthening its service side.

2. The evening session opened with *Branches and the financial problem*. "PITMAN" (Newcastle) explained the "freewill offering" scheme in operation in his Branch and some others. Each member undertook to give so much per week or per month, and his payments were made in a numbered envelope put into a box provided for the purpose. The identity of the members and the amounts (which ranged from 1s. 2d. per week downwards) were known only to the treasurer. Promises in the Newcastle Branch were sufficient to pay for the following:—membership subscriptions to H.Q., the JOURNAL for each member, the pocket Diary, a donation to Mark XVIII of 10s. per month to cover lighting, heating, etc., at Branch meetings held there, cost of coffee and biscuits, postages and sundries for Branch purposes, cost (£10 8s.) of whist drives, suppers and concerts at the War Pensions Hospital, and a minimum donation of £10 to H.Q. This left a balance—if promises were fulfilled—of over £10, out of which the H.Q. donation might be increased. A great advantage of the scheme was that it could cover *the whole of a member's payments to Toc H*. and would avoid the necessity of constantly "passing the hat round." No matter how small an amount a member could pay, he received the JOURNAL, a Diary, etc.—i.e., members paying larger amounts were helping those who could afford less,

which was in accordance with the Toc H spirit. TED DAVIDSON said that in Australia members gave the equivalent of a day's wages as their Toc H. subscription.

#### RESPONSIBILITY OF MEMBERSHIP.

ARTHUR LODGE (West and South Yorks Area Secretary) opened a discussion on the *responsibility of membership*, which he said was of two kinds—within and without the family of Toc H. The big aim was to create a family, and the way to spread its spirit was through the *Guest Night*. It was on this—the fellowship side—that a good many members did not shoulder their responsibility; the *Guest Night* was not merely amusement, but a high spiritual adventure; its fellowship ought to convince any stranger. *Service* was another responsibility, and it was a pity that any member should understand less than the best about it. *Thinking* was another responsibility; members should know what Toc H was all about and out for, and should be able to tell others. PETER MONIE said that to understand Toc H and its responsibilities men must always go back to the beginning; they must teach the younger members about the Old House. During the war *Punch* said that Talbot House “brought a corner of heaven into the hell of officers’ and men’s lives,” and Lord Cavan said that “Welcome met him at the door, happiness reigned within and the Peace that passeth understanding dwelt in the Upper Room.” If the fellowship of Toc H was true to-day it was bringing a corner of heaven into the amazingly dull lives of some men; it must still provide welcome at the door, happiness within, and be grounded on the Peace passing understanding. Toc H must always be aiming at, and sometimes bringing about, the two-fold reconciliation of man with man, and man with God. It was true that, while service was important, it was historically secondary; it was part of the fruit, not the flower. Aristotle had said that “Without real friendship no life which is called good is possible,” and that “Friendship is an end in itself, a thing to be sought for itself and not for what you can get out of it,” and that “Many a friendship fails through silence—through want of attention, sheer neglect.” If Toc H was doing its job it was teaching men the value of friendship with men and with God. TOM GARAWAY said that the deep-down thing in Toc H found its expression in the *Guest Night* and the *Job*—outward forms which did not in themselves make Toc H. The reason why some men had failed Toc H was that Toc H had failed them; it had not made them understand that we were trying to reproduce the fellowship which our Elder Brethren found in sacrifice and service, or to show the connection between that sacrifice and the Cross. Toc H had always to face the danger that the outward expression—the heartiness and the jobs—might take the place of the real thing. WATSON (Hull) stressed the difficulty of the younger member realising the Elder Brethren; he never knew them and the term would be but a name to him so long as we failed to live in the atmosphere they had created. The Elder Brethren had a great vision of a new England, happier homes, a deeper fellowship; and we must catch their vision, if we were worth our salt as members, and live in it so intensely that others caught it. Padre SLATER said that the younger generation could not build their faith on anything like the same experience as the pioneers of Toc H. Great as were the Elder Brethren we must go back behind the war and show Toc H to be built on something even greater; not as a new thing sprung up in the war but as another steady and powerful revival of Christianity. Toc H, as it grew up (added THE CHAIRMAN) would have to see behind the multitude of crosses one Cross. He thought we should be very careful before making our standards too hard. The business of Toc H was “To change chaps,” and what mattered most was not what a man was now but in what direction he was moving. We must try to get Everyman into Everyman’s Club.

After supper, PETER MONIE gave an address on the Main Resolution and the amendments made to the Royal Charter to incorporate it, which was a source of great inspiration to the Conference. (By the speaker’s own wish this is not summarised here.) Prayers were taken in the chapel by TOM GARAWAY.



### LOCAL BULLETINS.

The first discussion on Sunday morning was on a resolution of the West Yorks Federation, introduced by HARRY WHITHAM (Halifax) that a local bulletin, "*The Northern Light*," should be started. He instanced the "Yorkshire Area Bulletin," which had now ceased publication (see Fourth Northern Conference report in October JOURNAL, 1926, p. 357), and said that the Toc H JOURNAL had the advantage of a world-wide appeal with the disadvantage of too little detail in its local news. PETER MONIE said the JOURNAL was of necessity primarily for instruction; it was the only practical medium whereby Tubby, for instance, could speak to the whole of Toc H. He thought bulletins by areas would be a natural thing, and eventually necessary, but they would require to be carefully handled. MONTY CALLIS (Manchester) did not feel that a local bulletin was needed; Hull Branch said that personal touch through a family visit—to "blow over with the circus"—was a more expensive but far better means of keeping in touch than a bulletin. SLATER urged that nothing should be done to stop people taking the Toc H JOURNAL. The Conference decided to drop the proposal for the present.

### WOMEN IN TOC H.

MONTY CALLIS proposed "*That ladies be excluded entirely from Branch meetings and that their presence at Guest Nights more than once a quarter be discontinued.*" He said that the practice had grown up in some Branches and Groups for younger members to bring lady friends to Guest Nights. There was a difference when they were present and when they were not. TED DAVIDSON agreed that the distinctive touch of Toc H was lost when ladies were at the meeting; and THE CHAIRMAN said that everyone must face the fact that at a meeting of men there was one atmosphere, at a meeting of women another, at a mixed meeting a different atmosphere again. We could not keep women out of the Toc H idea. There was as much need among them as among men for the ideals we stood for; there was a great amount of service which could be best done by them. He thought that women should never be present at business meetings of the Branch or Group or when principles of work were being discussed; it was permissible and desirable to have them joining in some jollifications or in hearing a stray visitor speak, but it should not be done too often. The Conference unanimously supported Monty's resolution.

### TOC H AND POLITICS AND RELIGION.

Padre SLATER (Newcastle) opened by saying that he thought, when he joined Toc H, that politics and religion would be much discussed; he had found, on going round certain Branches and Groups, a feeling that these issues were best avoided as tending to break up the fellowship of Toc H. He maintained that discussion of politics and religion, the thinking out of questions of citizenship, was a way of deepening fellowship. The last way to deepen it and to keep it keen and bright was organised, hectic jollity; music and song were merely the sacrament of our inward fellowship. We must face fundamental issues of politics and religion. Otherwise we virtually retreated from the world, and risked shallowness and unreality in our service. One of the aims of Toc H was that members should understand different positions, and in a Mark where spontaneous discussions led to a sort of stand-up fight between men whose opinions differed but who continued to live and work closely together, fellowship was not hindered but helped. A man felt that he was not dealing with a fictitious comrade but with a real man after such a discussion. PETER MONIE said that Toc H would not do any big thing if it concentrated on the non-controversial questions, refused to admit that painful problems existed and buried its head, ostrich fashion, in the sand. We must apply among ourselves the Third Point of the Compass and "help the truth to prevail." At the same time it was unwise for a new Group to begin by facing these big controversies, or to split itself by trying too difficult problems at once. It was better to choose something definite, to hear people on both sides make a fair statement, and then join discussion.

It was decided to hold the *Sixth Northern Conference* at Sheffield on October 12.

# TWO SOUTH AFRICAN CONFERENCES

## *The Eastern Province*

THE First Eastern Province Conference opened on the evening of Friday, January 28, at the H.Q. of East London Group. Padre GILBERT WILLIAMS took the chair; BERT OLD-FIELD (Kciskama Hoek, Registrar of the Eastern Province), delegates from each Branch and Group in the Province and several members of the local Group attended. It was a very full week-end programme, for, besides the three sessions of the Conference (on Friday evening and Saturday and Sunday mornings), the delegates made a trip, as guests of the local Group, to Gonubi Park on Saturday afternoon, and on Sunday afternoon up-river by motor-boat to Green Point; on Saturday evening East London Group held an "official welcome" and social for the delegates at the Sons of England Hall, and a service on Sunday evening in St. John's Church, when the Lamp was lit, was the final event.

### FIRST SESSION: FRIDAY.

The Conference opened with the ceremony of "Light." The Registrar read a letter from Headquarters, London, approving the members selected to form the Eastern Province Executive, with power to add four more to their number.

*Progress Reports* by a representative of each Group then followed. The main difficulty in the Province at present seemed the recruiting of enough young members. Jobs were coming in slowly everywhere; among work being done was Hospital visiting (native and European), Scouting, Concerts, etc.; Toc H and the British ex-Service League were to build a joint club-room at Alice. The Grahamstown Group had arranged a service in the Cathedral on the Birthday Festival.

*Padre Williams' Tour* was then outlined by him (see March JOURNAL, p. 104). Details of his meetings were discussed at the Sunday session of the Conference.

*Probation*: A memorandum from Padre Harry Ellison on the subject was read; Groups were advised to adopt (1) a definite period of probation (attendance at six meetings or a minimum of six months); (2) A greater use of Toc H literature; (3) election to membership only after a satisfactory report from the Pilot or Padre and Jobmaster; (4) an interview by the Padre with the candidate to see that the initiation ceremony and its meaning are understood.

*The Colour Problem*: Discussion on admitting coloured men to membership resulted in a decision that a coloured man who accepted the Four Points of the Compass was eligible to join Toc H, *if the Group concerned would admit him*. It was felt that a coloured man with the real Toc H spirit would be prepared to remain on probation until the time was ripe for his admission.

### SECOND SESSION: SATURDAY.

*Finance*: The Registrar's report showed a debit for 1926 of just over £3. Two Groups had sent no contributions. Members were asked to buy more JOURNALS; no more free copies would be issued. All Branches and Groups were asked to make an effort to raise money for the Central Fund before March 31, and Padre WILLIAMS suggested that General Members' subscriptions should be paid into Central and not Group funds.

*Various Points*: It was suggested that Padre Williams should look out for a suitable travelling jobmaster; that a central man be found to keep in touch with employers and employed, and a financial expert to advise poor people about investments, insurance, etc.; that each Group send the Registrar the names of likely speakers to Toc H; that individual members write to parents bereaved in the war on the anniversary of their son's death; that wireless sets and libraries for hospitals be installed; that a camp and a poor children's party be organised.

*The Eastern Province Lamp* (lit at the 1926 Festival in Manchester) was to be placed in Grahamstown Cathedral for one year, and to be lit on special occasions.



### THIRD SESSION : SUNDAY.

*Election of Officers* : The Executive Committee and Election Committee were elected ; H. V. Oldfield was elected Chairman of the Executive and Registrar.

*Organisation* : It was laid down that each Group should have a permanent Chairman of its Executive Committee, but not of the Group meeting ; that only initiated members should vote at meetings ; that minutes of all meetings should be kept by Branches and Groups ; that "Light" and "Initiation" should be carried out according to the procedure laid down.

*News-sheet* : Discussion took place as to the best way to improve the South African "Monthly News-sheet." "The Light of Toc H" was suggested as a suitable name for a South African Toc H paper. The Chairman urged that the "News-sheet" must not interfere with the sale of the Toc H JOURNAL. The Conference then ended with prayers.

## Natal

The First Natal Conference was held on February 19 and 20 in Pietermaritzburg ; 55 local members, 24 representatives from Durban, 12 from Ladysmith, 6 from Hillary, 4 from Isipingo, 2 from Verulam and 3 from outside Natal were present—a total of 106 members. Saturday evening began with the ceremony of "Light," went on to general talk and sing-song, and ended with *Rogerus* and prayers. A Communion Service, conducted by Padre Gilbert Williams and attended by 85 members, was held in St. Saviour's Cathedral at 7 a.m. on Sunday.

The session of the Conference occupied three hours. Subjects discussed were :—

*Supplies* : Durban proposed and Verulam seconded that the Natal Registrar should hold stocks of Toc H literature, badges, ties, etc., for the needs of the whole Province. It was decided that all requisitions should be made to him through Group secretaries only.

*Work in Smaller Places* : Verulam proposed and Isipingo seconded that the Conference should make suggestions on this matter. Discussion produced a variety of suggestions—Hospital and Prison visiting, Scout work, welcoming new residents in towns or villages, outings for blind and infirm people and for orphanages, etc., supplying papers and periodicals to men working on roads, railway platelayers, hospital patients (in the Maritzburg Mental Hospital if no local hospital was available), backing up the work of the Groups in larger towns, and attending their meetings when possible.

*Propaganda* : Proposed by Ladysmith and seconded by Maritzburg that the Conference consider how best to spread Toc H in Natal. The method recommended was, above all, by personal contact, backed by judicious use of literature, and talks where possible at garden parties, etc. It was decided to consult the Natal Executive about asking booksellers to hold small stocks of Toc H literature. It was further proposed by Durban, seconded by Verulam, that some Press publicity be undertaken ; on the distinct understanding that newspaper articles on Toc H should be of genuine public interest and not advertisements of jobs performed, the Conference recommended an approach to the Press.

*Birthday Festival* : The Conference decided to recommend a united Festival to be held in a different centre each year, with local Festivals to be held at a later date.

*Annual Conference* : Durban proposed, Verulam and Maritzburg seconded, and the Conference resolved that an *open* Conference (*i.e.* for all members, initiated and probationary, and not for elected delegates only) should be held annually in a different centre.

*Central Funds* : Durban proposed and Verulam seconded that Groups should consider how they could best help the administrative funds of the Province. It was decided to recommend that the present subscription of 2s. be increased to 2s. 6d.—6d. to go to the Natal Registrar.

At the close of the Conference at 12.30, Padre GILBERT WILLIAMS conducted a short Toc H service at which Padre GODFREY spoke ; 91 members sat down to lunch, and afterwards a photograph was taken. All Secretaries and Jobmasters then went into committee.

# THE LONDON SPORTS CLUB

IN the past, the London Sports Club has been carried on independently from the London Federation Committee, but now, with the approval of the Central Executive, the Sports Club and Committee have been re-constituted, and in future will be controlled and developed by the London Federation Committee through a Sports Sub-Committee. The new Constitution is as follows:—

1. That the Club be called the Toc H London Sports Club.
2. That its affairs be managed and controlled by the London Federation of Toc H through a Sub-Committee to be called the London Sports Club Sub-Committee.
3. That the Sub-Committee consist of the following officers and members:—
  - (a) To be appointed by the London Federation Committee—Chairman, Hon. Treasurer, Hon. Secretary, Hon. Ground Secretary, Camp Commandant and two other London members (two at least of these to be members of the London Federation Committee).
  - (b) To be elected:—Two representatives of each playing section who are to be elected at the Annual General Meetings of their respective Sections.
4. That the duties of the Sub-Committee be to co-ordinate the games and work of the various sections, to assist in the development of such sections and Boys' Camp work at Barnet, and generally to manage the finance and other affairs of the Sports Club as a whole.
5. That the Sub-Committee meet not less than once in every two months and that a report and statement of accounts be submitted to each meeting of the London Federation Committee.
6. That the Sub-Committee hold office for one year and that retiring members be eligible for re-appointment or re-election. (The first Sub-Committee to hold office until May 31, 1928).
7. That the various sections be empowered to appoint Sub-Committees to manage their own playing and social activities and that reports be made by their representatives at each meeting of the Sports Sub-Committee.
8. That Sectional Sub-Committees be bound to submit any suggested alterations of rules or rates of subscriptions for approval of the Sports Sub-Committee before any such alterations are put into operation and that if such approval is not given the suggested alterations must not take effect.

The London Federation Committee has already made the following appointments:—  
*Chairman*: Maj. Herbert Cook, M.C.; *Hon. Treasurer*: W. J. Musters; *Hon. Ground Sec.*: W. H. Nicklin; *Camp Commandant*: F. A. J. Domone; *Hon. Sec. (pro tem)*: H. Eastwood; whilst Colonel R. B. Campbell, D.S.O., has been asked to serve as one of the "two other Members."

There are at present four playing sections, viz.: Soccer, Rugger, Cricket and Tennis, and new players and members are urgently required. Will those interested, therefore, please write to the Hon. Secretary at Headquarters without further delay?

## SPORTS AND ATHLETIC MEETING.

It has been considered by many that the time has now arrived when Toc H should endeavour to establish an *Annual Sports and Athletic Meeting*, and with this end in view we have arranged to hold a joint meeting with the New Barnet Athletic Club on our Sports Ground at New Barnet, on Saturday, June 18, 1927. The meeting will be run under the auspices of the A.A.A. and the W.A.A.A. (this latter for the benefit of athletic "Toc Emmas"). So "star" performers need have no fears of contravening the rules. The programme will be as follows:—

2-3 p.m.—Children's Races.

Open Events: (all Handicap Races) 100 yds, 220 yds.,  $\frac{1}{2}$  mile and 1 mile. (Entrance fee, 1s. 6d first race, 1s. each additional race).

Closed Events, Toc H Members only (Scratch Races): 100 yds., 440 yds. and 1 mile Team and Individual race, with teams of 4 (3 to count) from Branches and Groups of Toc H (Entrance fees, 1s per race. Team race, 4s. per team).

The New Barnet Athletic Club will also hold three Closed Races for their own members.



It is hoped that eventually we shall be able to hold an *Annual Toc H Championship Meeting*, but this will only be possible with the support of all members and particularly the co-operation of Branch and Group Secretaries.

During the next few weeks a circular giving fuller particulars will be sent to all Secretaries in the London Federation and Home Counties Area and to other Secretaries if they only care to write to the Sports Secretary about the matter. In the meantime we shall be indebted to all Branch and Group Secretaries if they will make this event known and will endeavour to get their members to signify their intention of competing. General Members will, of course, write direct to the Sports Secretary.

These arrangements are really the result of a stupendous dream, and surely an organisation like Toc H should have many athletes and should also be able to hold a successful meeting each year. It's up to you!

W. J. M.

## MULTUM IN PARVO

□ REX BURY, of Mark I, passed over on March 10, after two very severe operations, to the great grief of his parents, his fellow hostellers, and all who knew him. His illness lasted less than a week, and at the second operation (for which only a local anæsthetic was possible) two of his fellow-members held him in their arms. His body was laid before the Lamp at All Hallows, which he had loved, and the hostellers of Mark I took their turns in watching beside it all night.

□ Sir HERBERT STANLEY, K.C.M.G., Governor of Northern Rhodesia, who carried the Rhodesian Lamp at the 1926 Festival in Manchester, has been appointed Governor and Commander-in-Chief of Ceylon. Congratulations to him on the appointment, and to Ceylon Toc H on the prospect of a keen ally.

□ Congratulations to LEN FORRER (Jobmaster, late Secretary, Romford) and Mrs. FORRER (L.W.H.) on the birth of a daughter, Rosemary.

□ SECRETARIES' LIST.—*March Alterations and Additions:* (a) *New Groups (at home):* ASHTON-IN-MAKERFIELD, A. McDonald, 26, Osborne Road, Ashton-in-Makerfield, near Wigan; BEACONSFIELD, A. E. Pilbury, Marlborough House; CARLTON, B. S. Marriott, "The Nook," Eastmoor Drive, Carlton, Notts; COATBRIDGE, A. T. Arthur, 60, School Street, Coatbridge, Lanarkshire; FALMOUTH, R. W. Hane, 16, Florence Terrace;

GREENOCK, H. D. Glen, 65, Union Street; IRVINE, A. S. Carson, Thornhouse Crescent, Irvine, Ayrshire. (*In South Africa*): ISIPINGO, C. W. Oldfield, P.O. Box 1501, Durban; PIETERMARITZBURG No. 2, Major R. H. Way, Denham, Morcom Road.

(b) *Group disbanded:* CHILLIWACK, British Columbia.

(c) *Change of Secretary:* CANTERBURY, L. R. Dawson, 53, St. Peter's Grove; DURBAN, E. Woodhams, P.O. Box 57, Durban; ESTON, W. Hogg, York Terrace, Normanby, Eston, Yorks; GLOUCESTER, S. P. Ball, 144, Calton Road; LICHFIELD, C. N. Darrall, The College; NORTHWICH, W. H. Simcock, 61, Station Road; ST. HELENS, L. Critchley, 118, College Street; SCUNTHORPE, S. F. B. Fraser, c/o. Messrs. Stephenson, Smart & Co., 81, High Street; STOWMARKET, J. E. Burch, 4, Milton Road; WINNIPEG, S. B. Laing, Toc H Mark I (c), 11, Kennedy Street.

(d) *Change of Secretary's Address:* AUCKLAND (N.Z.), Secretary to 26a, Gladstone Road, Parnell, Auckland; CAMBRIDGE, H. Dear to 45, Hills Avenue.

(e) *Change of House Address:* MARK I, U.S.A. to 219, C. Street, Washington, D.C.

(f) *Corrections:* ANTWERP, Secretary's address is Zurenberg (not Lurenberg); WELLINGTON (N.Z.), Secretary's address is 29, Myrtle (not Birtle) Crescent.

(g) *L.W.H.:* A complete list of Secretaries, with many additions and alterations, will be published in the May JOURNAL.

# NEWS FROM BRANCHES AND GROUPS

## London Federation

LONDON FEDERATION. — Tubby's *Pancake Party* on Shrove Tuesday for London Toc H and L.W.H. was a jolly affair which overtaxed the accommodation of Sion College. Sir Claude Severn got us singing, and the Roosters kept us at it. Tubby talked, and the family was happy.

The *Summer Conference of Jobmasters* will be held at Barnet on May 28 and 29.

The "*Probation Circular*" has now been considered very fully, and meets with general acceptance. Copies can be obtained from the London Secretary.

"Toc H are doing splendidly and have undoubtedly saved us from disaster already," so writes the Hon. Secretary of the *London Blood Transfusion Service*. But many more volunteers are needed.

The London Federation Committee has asked the Districts to consider methods of making *Money Appeals*, and have recorded their opinion that "it is contrary to the best interests of Toc H that Branches and Groups should associate themselves as such with raffles, sweepstakes, lotteries, etc., and other competitions dependent on chance."

### North-Western District

GOLDER'S GREEN began the New Year with a stocktaking. Jobs at present are somewhat scarce; those on hand include helping a men's club, a hospital library, hospital visiting, and the local National Savings Group. Several members have lately left London, and their absence is much felt. A talk on February 8 by Mr. Maxwell Wright, of the British Fascisti, resulted in some very brisk discussion. Meetings on 2nd and 4th Tuesdays of the month at St. Alban's Small Hall. District Guest Night on Thursday, March 31, in the Large Hall. R. S. P.

### Eastern District

ILFORD.—The dedication of "Gerard's Room" at 60, Cranbrook Road, on February 28, was another milestone in our progress.

Some 30 members and friends were present. The ceremony of "Grand Light" was followed by a brief service of dedication by the Rev. K. W. Sibley, after which Mr. Leighton Eyre, father of Gerard Eyre, to whom our Lamp and Room are dedicated, told the Branch the story of this Elder Brother who removed his gas-mask during a gas attack in order better to tend his dying Major, was himself badly gassed, and lived, a broken but joyful man, for three years afterwards. Len Forrer (Romford Group) gave a fine address on Toc H, and the Chairman of the Eastern District and our own Secretary followed. Our potential L.W.H. produced refreshments, and the evening ended in singing. Visitors to Ilford are welcome any evening at 60, Cranbrook Road. Guest Nights: April 4, Family Meeting; April 13, E. B. Cadman on "Cricket"; April 20, talk by G. P. Newson. H. W. R.

### South-Eastern District

GREENWICH.—The seed was sown at a meeting called in December. At present we have nine members with three or four probationers. We are doing Boys' Club and Scout work, looking after a Borstal boy and two blind men (one of whom has been fixed up with a wireless set). For the last three weeks two of our chaps have been helping at a Deaf and Dumb Club and a Deaf and Dumb Scout Troop. It was difficult and embarrassing work at first, but now the ice has been broken they are getting along splendidly. An all-night ramble was held on March 11, visiting the *Daily Mail*, G.P.O., and testing the signalling apparatus on the Underground, with a walk through a tunnel. We meet on Mondays at St. Peter's Institute, 53, Church Street, at 7.30. TABBY.

SIDCUP.—On New Year's Day we entertained 30 local children at our hut with a Christmas Tree, etc.; and on March 3 we held our own re-dedication service at the



School Chapel, Sidcup Place, at which Brochner spoke. Besides the usual work, our special job at the moment is running "Marigold Day" for the Deaf and Dumb on March 29. Good talks have been given lately by a speaker on "The Union of Democratic Control"; Mr. Percival on "The Kent County Police Court Mission"; Mr. Whitehouse of the B.B.C. on "Behind the Microphone," and others. We meet every Thursday.

K. M. J.

#### *South-Western District*

A District Guest Night was held on Feb. 10 at the High School, Twickenham Green, when community singing under the Rev. F. M. Tappley was one of the popular items.

TWICKENHAM held a dance on Feb. 19 to raise funds for its Boys' Club, and was successful. Members of the Group have worked hard for the Boys' Club; the local Drill Hall, where it meets, has been transformed by them, and all the decorating, woodwork and electrical fitting has been done by

their hands, with the help of some of the boys. The Club has accommodation for 300, and games, a reading room, a canteen, etc., are in full swing; gymnasium classes are held twice a week. This is indeed a realisation of the dream cherished in the old days of the leaking, dimly-lit room which was the Club's late headquarters.

SHEP.

#### *London Sports Club*

Weather permitting, the *Lawn Tennis section* opens its season at New Barnet on May 7. The six courts now rank with the best in the district, and the committee hopes for many new players. Membership is open to all members of Toc H and L.W.H. and their friends; the subscription is £1 1s. a year. Intending players should communicate with the Hon. Secretary of the Section, H. J. Mellows, Sidney Villa, York Road, New Barnet, at once. *Rugby Football*.—The Rugby secretary is T. B. Becch (*not* C. W. Perry, as stated in the March JOURNAL, p. 109), 6, All Souls' Avenue, Harlesden, N.W.10.

### Home Counties Area

CANTERBURY.—Our scheme for the entertainment of recruits from the Barracks is now in working order, and the recruits are beginning to roll up in increasing numbers. We have had some interesting talks from members lately. The Branch was well represented on February 19 at the Kent Rural Community Conference in the Chapter House, and on March 8 about 25 of us attended the first anniversary of Dover Group. WIN.

FOLKESTONE.—Our big Concert proved the success we hoped it would, and the result will help us with our quota for Headquarters. Since this show we have been asked to give concerts at the Wesleyan Soldiers' Home, Shorncliffe Camp, and the Local Guardians Institute, and we hope shortly to arrange something to help the funds of the National Institute of the Blind and The Waifs and Strays Society. We recently assisted the local Rotary Club with a "White Elephant Sale" in aid of their Charity Fund. On March 8, at the invitation of Dover Group, we attended their Birthday Meeting. We

are now busy considering the formation of a group of Toc Emmas. C. F. F.

SLOUGH.—The Group has started a much-needed boys' club and is busy with the local home for incurable ex-Service men. One or two concerts have been organised for these in the course of the winter. Our numbers are increasing gradually, but are not yet sufficient to cope adequately with the work here. The Group meets on the 1st and 3rd Tuesdays in the Public Hall, High Street, Slough, Room No. 6, top floor. G. M. O.

TUNBRIDGE WELLS.—In February, the Branch entertained a large party of old people to a supper and entertainment. As there were a few vacant seats, members went into the streets and brought in some more poor people. The boys' club which the Branch started is proving a great success, and the need for greater accommodation has now become acute. Recent speakers at the Branch meetings have included Alderman J. B. Snell, on "My Tour Round the World," and the Rev. B. A. Gregory, on "C.O.P.E.C."

## East Anglian Area

FELIXSTOWE.—We now hold our weekly meetings on Fridays, and every fortnight one of the members gives a talk on his everyday occupation; on March 4, "Oxo" talked on "Watchmaking"; on March 18, "Winnie" on "Pharmacology." Eight members were initiated by Padre Miles on March 10, and on the following evening we held our first Guest Night, at which the Rev. Allon Smith spoke on "The League of Nations." G. R. W.

NORWICH.—We held our Annual General Meeting on March 2, with a full house of members and visitors, among whom were the President of Rotary (Dr. Pope, one of our General members), and the donor of our Lamp (G. R. R. Colman). The Lord Mayor of Norwich was initiated as a General member. On Sunday, March 6, members attended morning service at St. Peter Mancroft Church,

where Neville Talbot preached; several went over to Wymondham Abbey Church that evening to hear him again. (It is hoped to found a Group there in the near future.) On March 7 we welcomed Neville Talbot at our Guest Night; he conducted the ceremony of Light and gave us a most graphic talk on the history of Toc H and on his own work in South Africa. We look forward to new Groups in neighbouring towns. L. B. B.

YARMOUTH.—On February 21 Col. Buck spoke to us on "The Boy Scout Movement," and we undertook to give it some help. On March 2 we attended the Annual Meeting of Norwich Branch, and came home inspired with some new ideas. On March 5 our football team lost (4—2) to the local Grammar School. We welcome a Free Church Padre—the Rev. A. E. Bowyer.

## East Midlands Area

DERBY.—The year started well. Almost half the Branch attended the Birthday Festival at Manchester; and our chairman for 1927 is Arthur Corley, well known to Southampton and Leeds members. Very suitable premises for our Boys' Club, recently started, have been rented by Rotary, and about 80 boys, each coming twice a week (the club is open every week-night), make use of them. The social side of the family continues active, and, among other events, a number of us joined the gathering of the clans at Leicester to speed Sawbones to U.S.A. H. W.

LEICESTER.—At our Guest Night on February 2, Sawbones wished us "Over the

top, with the best of luck," before going to spend six months in the States; he sailed from Southampton on February 9. At last we are able to converse with the deaf and dumb, for "Dummy," their missionary, has shown us how we can help him in his colossal undertaking (*see December JOURNAL*, 1926, p. 452). "Cyders" (Padre Siderfin) took the Communion service at the deaf and dumb chapel on March 13, Dummy interpreting in sign language. Topics of recent talks have been: "Beauty and the Social Life," "The Borstal System," and "Blood Transfusion" (for which we have 16 volunteers).

J. & L.

## West Midlands Area

BIRMINGHAM.—New jobs are coming along and men to do them, but we are looking out for a really strong corporate job which will bind members together and be a testing ground for probationers. On February 18 we had a splendid night, when George Moore talked on "Rovering." Two of our recent guests have given us first-hand news of

Lewisham Branch and Gloucester Group. March 18 sees the lighting of the Harborne Rushlight from our Lamp. We would like to thank Oxford Branch for their hospital visits to a brother of one of our members. We have been able to do similar service here to the brother of a Kennington member.

DIRK.



## West and South Yorks Area

### *South Yorkshire Federation*

A campaign has just been completed of the whole area, which has been very valuable, both for the "missionaries" and for those who were visited. From the Headquarters of the Federation at Sheffield went forth various members, in threes, to visit Guest Nights in neighbouring towns and villages in order to explain the working of the Federation Committee, to give a word of encouragement, and incidentally to find for themselves a new and bigger vision of Toc H than the four walls of their own meeting place had hitherto provided them with. Each missionary is to present his impression of the various meetings he has addressed the next time the Federation Committee meets, and it is hoped that a really comprehensive view of the whole area will be possible as a result. In SHEFFIELD there are now three Groups in addition to the Branch, and further developments are expected shortly. In order to facilitate the work of these units the Federation has appointed an area Jobmaster, whose job is to act as a report centre, for the proper distribution of effort. BARNLEY.—After weary months of hard work and patience, it looks as though this Group is to come into its own. A room has been found, dirty and unfurnished it is true, but one which can be called "home" for Toc H. The membership grows—slowly. CHESTERFIELD.—This Group has its own home, and the delegates who visited were impressed with the feeling of quiet enthusiasm which prevailed. It is difficult to find jobs in Chesterfield, but the Group is not despairing that presently a piece of work will come to hand which will fill its hands and so help to make its feet firm. MEXBOROUGH.—The delegates found a group of 18 members, keen and thoroughly representative. Its room was "homely," and one wondered if the newly formed L.W.H. had been busy. The speaker at this particular meeting was the Vicar, and his subject "Betting." That this little group dares to study this question is proof that it intends to look into local problems.

### *West Yorkshire Federation*

This Federation has been in operation for about 18 months, and during that time has been engaged in all kinds of work. It has taken over Mark XII., which is now regarded, not as the peculiar property and inspiration of the Halifax Branch, but as the Power House and Headquarters for the whole area. A very large sum of money was needed to clear off a mortgage and a loan, and some little success has attended our efforts in this direction. We have managed to start three new Groups in our area, and have found a few contacts in other places, although we recognised that our first job was to "dig in" the old positions. Like the South Yorks Federation, we have just completed an area tour which has been very beneficial to all concerned. Amongst our many activities, we took part in LEEDS Birthday Party, an event we consider to be of outstanding importance in our area. Some sixteen Branches and Groups were represented, and it is thought that the "spirit" which permeated the affair has done much to show those non-members who were present that there is something real about a Toc H atmosphere. Leeds is growing in membership, and all the jobs of work are better manned than they were. The Branch had a very inspiring dedication service at the Parish Church in March, with the Vicar of Leeds (whom we welcome as a member) preaching; while on March 13 the members visited the Swedenborgian Church, at which the Rev. G. B. Meek, one of our members, preached. An "Odd Experience" evening produced a good many interesting stories of personal experience, and will be repeated.

SUTTON-IN-ASHFIELD.—March 3 saw the Group dancing and community-singing; on the 4th the Rev. A. T. Dean spoke to us on "The League of Nations and Youth"; Arthur Lodge and "Dusty" Miller came on the 6th, spoke to the men of the place and gained us a few good recruits; and on the 18th we visited Mansfield Branch. SPERO.

## East and North Yorks and Lincs Area

**GAINSBOROUGH.**—The Group, which started last summer, had a splendid rally at the end of February which created a good deal of interest in Toc H in the town; "Dusty" Miller made a special visit. The Group makes good progress with its corporate and personal jobs. The Boys' Club has a membership of over 80, and, with the assistance of the L.W.H., we have given them a couple of entertainments. Whist drives and dances have been held in the Club-room, but have not interfered with this job. We are now taking up the establishment of a Group in a neighbouring village. April 30 and May 1 are the dates of our Group Birthday, when we hope to have a representative gathering from the whole of Lincolnshire. JUNO.

**GRANGETOWN.**—The Group makes good progress and promises to become a very active centre for the whole town. We have been very blessed in having a new headquarters opened out to us, thanks mainly to an ex-R.S.M. of the Durhams. A. H. C.

**LOUTH.**—Our first Birthday Celebrations were held on February 20 and 21. The proceedings opened on the Sunday afternoon, when "Dusty" Miller addressed a large audience of men on Toc H, and succeeded in arousing so much interest that the majority of them were present at Holy Trinity Church in the evening to hear Padre Garaway preach. On Monday evening the Birthday Party was held, not, as we could have wished, in our own beautiful rooms, which are incapable of holding more than 100 or so, but in the Town Hall. There was an excellent gathering of our own members and townsfolk, and members from Hull, Grimsby, Gainsborough, Bradford and Sheffield. Barkis was Chief Guest and speaker, and a rousing Birthday talk he gave us. Singing of hymns and sea shanties was led by Padre Pickles, and after supper "Dusty" and the Grimsby choir took charge of the singing. Our headquarters rapidly approach completion. Our Upper Room resembles in miniature that of the Old House.

Its furnishings are entirely gifts of love: a lovely carpenters' bench from a friend, crucifix and candlesticks, gifts from local members.

Tubby's article "19-27" touched us rather closely, since we are on the whole nearer the wrong side of 27 than the right side of 19; and so we are shortly going to lure into our Clubroom with promise of coffee and cake a crowd of youngsters who will then be told what Toc H means to them and how they can obey the challenge.

**SOUTH BANK.**—Thanks to members detailed for permanent duty with the Police Court Missionary, our efforts for the Boys' Club have much increased. Dusty Miller paid us his first "official" visit as Area Secretary on January 13. On February 15 we (together with L.W.H.) attended the Hartlepool's dedication service, and on February 9 visited Middlesbrough, our "mother" Branch. On the following night Mr. Dillnott addressed us on "Dr. Barnardo's Homes."

DAVIES.

**YORK.**—*Thirteenth Centenary Celebrations of York Minster.* We of the York Branch have for some time been considering the question of Toc H taking an active part in the celebrations on one of the days during the patronal festival in the octave of St. Peter, and the matter has been discussed between our Jobmaster and "Dusty" Miller, our Area Secretary, and Tom Garaway, our Hull Padre. Since then the York Committee have approached the Minster Authorities, and the following provisional arrangements are submitted:—

1. That Toc H take their part in the celebrations during the week-end beginning Saturday, July 2, and that all Toc H Branches and Groups in England be invited to send Representatives, especially those within easy reach of York.

2. That pilgrims attending arrive in York, if possible, in time to attend Evensong at the Minster at 4 p.m. on Saturday, July 2. A



party will leave Toc H Settlement, Queen Victoria Street, York, at about 3.15 p.m. to attend this service, and any pilgrims who cannot get to Queen Victoria Street by that time can meet the party when it arrives at the Minster at, say, about 3.45 p.m. After Evening song the party in small groups will make a pilgrimage round the Minster, and other places of interest in York can afterwards be visited.

3. Tea and Supper combined will be provided for Pilgrims at Toc H Settlement on Saturday evening, and afterwards a free-and-easy concert will be held. For those who require it, "active service" sleeping accommodation will be provided at Toc H Settlement for the Saturday night: there is ample sleeping accommodation for upwards of 200 men.

4. At 8 a.m. on Sunday morning there will be celebrations of Holy Communion at the Minster and at St. Chad's Church, followed by breakfast at Toc H Settlement. Matins at the Minster will be sung at 10.30, and at 12 noon there will be sung Eucharist, which service it is hoped all Pilgrims will attend as the Toc H act of Thanksgiving for the 1,300 years of the Minster's life. Light lunch will afterwards be served at Toc H Settlement for those who give in their names on Saturday evening.

5. A charge to cover the meals provided will be made, but will not exceed 3/- per person.

6. Branches and Groups are asked to notify the York Branch Secretary, A. Stacey, 35, Melbourne Street, York, as early as possible the numbers of pilgrims from their Branch or Group likely to attend. A. S.

## Lancashire Area

ALTRINCHAM.—Neville Talbot paid our H.Q. a visit on the morning of February 25. His chief interest was in our Chapel, which visitors say is the nearest approach to the Upper Room at Poperinghe that they have seen. The Council of the Manchester Federation met on our premises, with John Hollis in the chair, on February 19. January 8 found us helping our newly-formed L.W.H. with a kiddies' party, and January 28 running a whist drive for St. Dunstan's. All members have individual jobs—e.g., work with Scouts, the Police Court Mission, the Hospital, Boys' Club, and the Penny Bank. J. R.

BLACKBURN.—Since our last report we have held two Guest Nights at the Y.M.C.A. At the first our new area padre, Ted Davidson, gave us a talk on "The Difficulties of Toc H in Australia," in the midst of which the "flying squad" of the Manchester Federation arrived and were welcomed. On March 4

Mr. D. Brierly, a local Trade Union secretary, spoke to us. We hope soon to announce that we have a den of our own: the formation of a Toc H Rover troop makes this very necessary. During the month some of us attended a meeting at Preston, where the nucleus of a new Group should soon be found. SCOTCH BROTH.

MANCHESTER : MARK IV.—Among recent speakers at Guest Nights has been the Rev. S. Cundy, on the "Missions to Seamen," work in which Toc H is co-operating at various ports. "Greeno" gave us a report on the Hulme Coffee Stall, with instances of Toc H work there which clearly justify the experiment. It is encouraging to find that people look to the Coffee Stall as a powerhouse for service—from dressing injuries to clearing up family differences and caring for the homeless. It is a big responsibility, but worth while. C. T. H.

## South Coast Area

WORTHING.—We are settling down in our new Headquarters. One Study Circle on "European Christianity" has been formed, and another is in contemplation; an exposition of the League of the Lamp of Maintenance by the padre has set us thinking. In February

we had a most interesting talk from Mr. Acton-Bond on "The Drama in its Relation to Education." And "Jobs" is happy in the knowledge that he has been able to set up the Scouts with instructors in gymnastics, swimming and surveying. F. J. G.

## West Country Area

BRISTOL.—During the last month we have lost the Warden of Mark IX., Ingle Gotch. We were very sorry to have him go; we have persuaded Burford (known to Leicester Toc H as "Coalie" and to us as "Anarchy") to take over. Guest Nights this winter have been well attended, and we have had speakers on subjects local and universal. The Branch membership grows steadily, and the House is always full; new jobs likewise crop up, the most interesting of our recent connections being one with the keepers of the Clifton Zoo. The Lord Mayor, who visited us last week, has offered us facilities for all sorts of civic studies, and we are hoping to begin with a visit to the docks in the near future. Meanwhile Padre Jim Hawkins is always running off to help start groups in parts of the Western Area remote from any effective train-service, so that we are looking forward to a very big Western Conference next June.

A. S.

CHELTENHAM.—After a phase of the kind that most Branches have to go through at some time, we are now definitely on the up-line again. Our Annual Meeting in January re-shuffled the Executive. A number of members who are unable to do much active work, have voluntarily become General members, and the Branch in consequence is

smaller in size, but should gain in strength. A number of members have also gone to work in other places. The St. Peter's Boys' Club, under a small staff of stalwarts, has done wonders; Padre Hubbard's squad from Cheltenham College has helped them exceedingly. We are giving a hand to the I.C.F. with a campaign in May. Usual jobs are going well.

COURTNEY.

YEOVIL.—The Group continues in its first enthusiasm. During Armistice Week Padre Fisher conducted a special service for us in Holy Trinity Church. We celebrated Christmas by entertaining fifty selected boys and girls to a Christmas tree in our Wesleyan padre's schoolroom. Besides the usual business and social meetings we have had recent visits from Michelmores (Exeter) and Padre Hawkins (Bristol), both of whom gave us encouragement and useful advice, from Mrs. W. A. Hunt (a Guardian) and Mr. Rodber (Clerk of the Guardians), who explained to us the administration of the Poor Law and the work of the After-Care Committee. We have been launching out in new directions, and parties have visited Crewkerne and Bridport to help local enthusiasts towards forming new Groups; in each case Padre Hawkins came down to explain the aims of Toc H.

C. H. W.

## Wales

BARRY.—Our membership is increasing as circumstances will allow. The Earl of Plymouth has joined us and is coming for initiation on April 26. The Newsboys' Club goes ahead well. Among other jobs, we are dealing with Probation cases from the Police Court, and giving a hand to the Empire

Medal Association in connection with Empire Day in the schools. One member has sailed for the River Plate, and several friends, on the way to Vancouver, hope to see Toc H, Winnipeg, on the way. Padre Hawkins delighted us with a talk on March 3.

SCROUNGER.

## Scotland

EDINBURGH.—We have recently had visits from Harry Ellison and Pryor Grant, and learned a good deal from both. On March 15 we held a big rally which was attended by over 200 "blokes." Community singing and Padre George Macleod were a

huge success, and Peter Monie came to talk to us about Toc H. New jobs include taking out to "the Pictures," etc., convalescent boys from the Infirmary, some of whom come from distant homes and have no friends in Edinburgh.

Jock.



GLASGOW.—At the end of January we had a Burns' night, with real haggis—and no casualties! Peter Monie came in March to see the family in the West of Scotland. He spoke to the Branch and gave us much to

chew upon. He also held meetings in Coatbridge, Irvine and Greenock, and as the result Groups are starting in those places. Our own next step is the formation of a Group in the East-end of Glasgow. I. M. M.

## Ireland, Northern Section

BELFAST.—The chief event of last month was an excursion to Lurgan, Co. Armagh. Twenty-four of the Branch, including Padre Paton, went by special 'bus, and we had a delightful evening. One Friday, about eighteen represented the Branch in the Prison. The Lamp was lit, and all joined reverentially in what was perhaps the most impressive moment in our existence here as a Branch. At the Prison a Debating Society proceeds vigorously, and they have decided against Socialism and in favour of Britain's interference to protect her subjects in China. Over twenty joined the Art Class. A Toc H Scout Troop will possibly be formed in the Reformatory. Rovers are taking a great interest in the matter. The Newsboys are hoping for a boxing expedition to Campbell College. The questions of after-employment and of the home conditions of some of them need con-

siderable thought. They are astonishingly bright boys. We are hoping to get arrangements made for a Swimming Club and for baths. A Library scheme for hospitals is being planned, and at a Branch meeting we have discussed the League of Nations, the presence of an American visitor unknown to the speaker adding some interest to the discussion. By invitation of the Wayfarers' Overseas League, we met one night in the Carlton, where Mr. S. T. Irwin, Surgeon, treated luminously "The Problem of the Cripple." Another discussion was on "The Sailor Boy," with special reference to the policy adopted at Southampton. It was felt that existing arrangements made this impracticable: several ways of helping were suggested. The Treasurer has delighted several institutions with a small cinema. Padre Paton spoke on "Toc H in the Irish Free State." PAT.

## News from Overseas Branches and Groups

### AUSTRALIA

Much Group news from Toc H Australia appears in the January Link (from which we reprint an article on p. 124); it is to be hoped that many Branches and Groups at home now subscribe for, and read, this excellent paper regularly. We content ourselves this month by giving some extracts from a letter to Tubby from an old Talbotsonian, long lost sight of—R. A. Biggs, now a reporter on the staff of "The Examiner," Launceston, Tasmania. He writes on January 9, and Tubby, in his reply says, "Your memories of the Old House and of the Chapel are very precious to me, and I am venturing to send a copy of your letter to the Editor of the Toc H JOURNAL in the hope that he may find room for an extract." The letter says:—"Dear old Tubby, I am fulfilling at

last a wish I have entertained for years; I have wanted to write to you ever since you visited Australia, and omitted the best part of it (Tasmania) from your itinerary. . . . Do you remember the time a gang of fellows, including yourself, 'produced' Sheridan's *The Critics*, at Toc H in old Pop? You bet you do! Well, do you recall the little 'Digger' who made a mess of the part of the *Justice* at the final presentation? Lo, I am he! . . . That was the last you saw of me. I was sorry for one reason—I could not express to you my regrets for having bungled the *Justice*. From then on I resumed an active part in the War, and was astonished to be still alive when the Armistice was declared.

I had always said that if I survived the war I would celebrate it with my first 'drunk.' I didn't: I went into a church and marked the occasion in a different manner altogether. For seven months after the Armistice I worked on A.I.F. Headquarters in London. While in 'the big smoke' I picked up with a nice girl at a dancing class. A couple of years afterwards she joined me in Australia and became my wife. Now we have the two only kiddies in the world! . . . My hours are so awkward and irregular that I get less leisure than most men. . . . I could not commit myself to give any one hour in the week to a 'job,' for it might clash with an important assignment in my ordinary profession—a reporter is on tap all the time, you know. There is no reason, however, why I should not try to live up to the principles of Toc H. . . . I well remember your breezy presence at Pop. The whole 'joint' seemed to breathe optimism, cheer and innocent abandon. The first thing one struck inside the entrance was the notice-board bearing notices concocted in your own inimitable style. Then, wherever the visitor went, he found similar manifestations of the same happy spirit. There was that door on which was the motto, *All rank abandon, ye who enter here*. . . . I often entered that room in Toc H and am pleased to say I never saw any man of the ranks descend from his status of a gentleman and abuse the privilege which his presence in that room conferred upon him; I saw no act of insubordination for insubordina-

tion's sake. It would do a whole heap of good if something of that kind could work in our own civil avocations. It would prevent many a lockout, strike and dispute. Toc H might be able to do that sort of thing in a small way—could it do it on a large scale, do you think? The Chapel in the attic of Toc H clings to my memory. It had a rickety floor, due to the visitation of a shell, I believe. I recall, a couple of years ago, receiving the first cable published in Australia about the flotation of the Toc H movement. I padded the cable and headed it, and then wrote a footnote describing the original Toc H. . . . I do wish I could recover that footnote—for it was inspired writing—to send you; but it is out of reach now. Occasionally we have had cables since, and each time I wrote a brief footnote to inform the reading public what Toc H signified. Thus the movement had at least a little publicity, quite by accident!" (*The writer goes on to ask whether "the other caste in The Critics survived the grand European dog fight. They were a good bunch of skates—quite a cosmopolitan crowd—Diggers, Tommies, Springboks, Canucks, Micks, and everything but B.W.I.'s (British West Indians)." (The answer is that the whereabouts of only two are known—Eddie Evans, of Mark IV., and Jenkins, of Mount Barker, Western Australia, who journeyed down to Perth to see Tubby in 1925 and became a pioneer of Mount Barker group. The performance is described in "Tales of Talbot House," Chapter IX.—ED.)*

## NEW ZEALAND

WELLINGTON: *School Camp*.—The first School Camp in New Zealand, at which the Wellington Branch of Toc H, Wellington College and the Presbyterian Orphanage were represented, was held at Foxton Beach from December 27, 1926, to January 8, 1927. Five of the boys present would otherwise have had no holiday. A camp site was reserved for us by the Foxton Harbour Board. The transport of baggage from the Vicarage to the Beach presented difficulties. The two members in charge

were referred to the undertaker for a carrier; the undertaker offered to drive them to the carrier, who was working elsewhere, in a very old Daimler with the back completely burnt out; and succeeded, after a series of false starts, in doing so; the carrier, a man of 80, said his horse (whose predecessor had recently died in harness) had never done such a job before; and when the wagon did hit the trail to the Beach we thought the horse was going to walk away with the shafts, leaving us



behind. The first night was sleepless, owing to mosquitoes, and everyone was dressed at 4 o'clock next morning. After the second day all settled down, a regular routine was inaugurated, and duties assigned; six were chosen as cooks, two for each meal. There were no cases of sickness, and throughout there was a splendid family spirit. The campers enjoyed river and sea bathing and various beach activities, a tennis-court close by, and wireless in the evenings. On New

Year's Eve they made a huge bonfire on the beach, after which they marched back to camp singing *Rogeeum*; on the next days sports were held. The Camp service on Sunday was conducted by A. B. Malyon, of To H, and A. H. Campbell, of Scots College, as there was no church near. After packing up on January 8, six of the party took a car through the Wairapapa, visited the Caledonian Sports at Masterton and stayed the night with a member, after a run of 155 miles.

## SOUTH AFRICA

AUCKLAND PARK (Transvaal): *Extract from a letter to Padre Harry Ellison from Geoffrey Vincent, dated January 19, 1927*: "A. P. is still going strong and the 'blokes' are full of beans. Our Scouts are flourishing—two troops, Melville and Brixton; our Padre is S. M. for Melville. The Boys' Club in Brixton is rather disappointing; our blokes go up every week, but the attendance has not been good. We are still carrying on and hope for the best. All the reports lately from the Homes, etc., we look after have been O.K. . . . Our 'liaison officers' go round each week looking for work. . . . I am serving on the Transvaal Executive and a finer lot of chaps I couldn't be associated with."

CAPETOWN CENTRAL: We have found ourselves at last, and our Group is going strong—thanks to every member in general and no one in very particular. . . . Our members are falling off to the true and faithful figures; the merely interested have lost their interest, and only the *disinterested* are now carrying on. We expected this to happen and are in no way discouraged. On the contrary the stalwarts are beginning to know each other, and with this knowledge has come the true fraternal understanding. For is not mutual understanding the true strength of everything spiritual, and is not Toc H essentially spiritual in the fullest sense? (KRUSCHEN in January *Monthly News-sheet*.)

FALSE BAY (Western Province): *Extract from a letter to Harry Ellison from C. J. Langford, dated February 17, 1927*: "I shall have to go

right back to about December 1, when we had our first batch of full members initiated. There were five; . . . the ceremony took place at Claremont. . . . We had a Guest Night—a good turn out. . . . We had Sloman of the City Council to give us the Council's views on the fisherman question (*i.e., the better housing of the coloured fisherfolk*.—See February JOURNAL, p. 87). We have had various meetings with the Fishermen's Union and have inspected properties, etc. I think we've pretty well made up our minds on the line we are going to take in the matter. Our next big job is the Boys' Club. We've been rather busy organising thoroughly and so have not launched out in other directions. Last week we initiated six blokes . . . so now we have eleven full members and will proceed to elect officers. . . . We meet regularly once a fortnight, and usually there are from ten to twenty of us, and I cannot recall a single dull moment at any of our meetings. . . . On Saturday week the Group is to turn out with picks, shovels, hammers and other fencing gear to fence the Fairham ground at Minzenburg. The ladies are building two cottages there for the families of disabled soldiers—holiday homes, I think they are to be. A. is an expert carpenter and B. a building contractor—so we ought to do famously. . . . At the last meeting we discussed the question of having shows to raise money for Toc H. The feeling generally was against holding them. For our purposes we find we get all we want by asking for voluntary contributions from the blokes present."

PIETERMARITZBURG (Natal): *In a letter to Harry Ellison, Capt. Courtier reports the formation of a second group in Pietermaritzburg: "No. 2 Group is now a fait accompli. The attendances at No. 1 Group meetings had become so big that new followers would attend three or four meetings before the chairman even knew of their existence, and it was quite impossible for every Group member to know every other member, even by name. So quite obviously something had to be done. A sub-committee was appointed to go into the matter thoroughly and report on the advisability of a second Group and the possi-*

*bility of forming it. This was done and the report presented; the discussion on the report, and the method to be adopted, lasted over three meetings. Finally volunteers from the elected members were called for to form the nucleus of No. 2 Group. About a dozen men volunteered, and these were followed by about twenty new members and visitors, so that even now the strength of the second Group is about 30. . . . It will, I fancy, find a little difficulty in getting the use of a hall, and may have to be content with three meetings a month. Difficulties such as this, however, are made to be overcome."*

## SOUTH AMERICA

*No. 2 ("Febrero" 1927) of The Mark, the organ of Toc H South America, is an excellent number. Lake Lake, now returned from his visit to England, writes a first article on what it means to tour the home Branches with Tubby; a full report of Lake Lake's talk to Buenos Aires Branch on "The history of swordsmanship" is given; and other hands contribute articles on "The Birthday Festival," "Scrounging," "The Argentine Chaco," and "Pioneers in Bolivia." The 1st B.A. Rover Patrol, launched under Toc H colours on May 20, 1926, describes its work. From among the news we select the following items:—The Editorial says: "The seed sown by Toc H pioneers has assuredly fallen on good ground; the willing helpers tending the new growths already begin to see the results of their labours. Keen men spread the rays of the Lamp to Bahia Blanca, and then, not to be outdone, equally keen men lit the flame in Santa Fe and San Juan. Yet we must bear in mind that this is only the beginning of our labours. Conditions in South America are vastly different from those at home; we have our own peculiar difficulties to surmount; we have innumerable varieties of outlook to reconcile; above all, we are foreigners in a strange land. But we move to our appointed end with a steadiness that shall not be stayed."*

BAHIA BLANCA.—Members will be glad to hear that a new twig has appeared on the Buenos Aires Branch of the Toc H tree. A Group has now been formed at Bahia

Blanca, the initiation ceremony taking place on October 20, Sotham of the B.A. Branch presiding. . . . For so small a Group the field is large, including a Mission to Seamen, an Orphanage, and, of course, the Hospital and other public benefits to be found in a fair-sized town. Our British community is not large—200 at the most—but I am sure we shall be fully occupied. . . .

SANTA FE.—The formation of a new Group in Santa Fe has been approved. We have received a letter containing the first four application forms. . . . There are, in addition, ten applicants who are being put on probation for the time being. SAN JUAN is forming a Group on similar lines.

MARK I., BUENOS AIRES.—The Rev. A. O. Cooper, who has been House Padre in Mark I., South America, for a considerable time, left for England on November 18. . . . In the Mark he showed the real Toc H spirit. . . . At the close of the meeting on November 17 the House and Branch Committee presented him with a case of pipes and a tobacco pouch as a small token of the esteem with which they regarded him. . . . During the temporary absence of a House Padre evening prayers have been taken as usual. Markers have taken it in turn to officiate, and, although at times considerable nervousness has been manifest, invariably the utmost sincerity has been displayed.